THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Thoughts for the City.

Out on the city's hum!
My spirit would flee from the haunts of men,
To where the woodland and the leafy glen
Are eloquently dumb.

These dull brick walls which span
My daily walks, and which shut me in;
These crowded streets, with their busy din—
They tell too much of man.

O! for those dear wild flowers,
Which in the meadows so brightly grew,
Where the honey-bee, and blithe bird flew
That gladden'd boyhood's hours.

Out on these chains of flesh!
Binding the pilgrim, who fain would roam,
To where kind nature hath made her home,
On bowers so green and fresh.

But is not nature here?
From these troubled scenes look up and view
The orb of day, through the firmament blue,
Pursue his bright career.

Or, when the night-dews fall,
Go watch the moon with her gentle glance
Flitting over that clear expanse—
Her own broad star-lit hall.

Mortal the earth may mar,
And blot out its beauties one by one;
But he cannot dim the fadeless sun,
Or quench a single star.

And o'er the dusky town,
The greater light that ruleth the day,
And the heav'nly host, in their bright array
Look gloriously down.

So mid the hollow mirth,
The din and strife of the crowded mart;
We may ever lift up the eye and heart
To scenes above the earth.

Blest thought, so kindly given!
That though he toils with his boasted might,
Man cannot shut from his brother's sight
The things and thoughts of heaven!

B. D. W.

New-York, March 14th, 1836.

COMMUNICATIONS.

For the Churchman.

INFLUENCE OF CONGREGATIONALISM.

NO. I.

Mr. Editor,—With the principles or polity of Congregationalists, as an Episcopalian, I have nothing to do; they may, and have a right to prefer their own ecclesiastical organization; but when these principles or that polity is urged upon the world on the ground of *expediency*, as a citizen of the community which is addressed, I have a right, and as a well-wisher to the prevalence of the Gospel, it is my duty, to expose every thing which tends to evil. Believing, then, as I do, that there are many things in Congregationalism injurious to the best interests of religion, and knowing that the claims of that Church are perpetually urged upon us, I shall attempt to point out some of those things which in my opinion have such a tendency.

It will be my object in this article to call the attention of your reader to the subject of the '*mutual watch*,' as it is termed by the members of that Church. For the information of those who are unacquainted with the organization of Congregational churches, it may be necessary to premise that such a church is a voluntary association—guided neither by canons or constitutions—that each member is entitled to vote—that all powers, legislative, judicial, and executive, are lodged in the members—that the members of the church in all cases of offence and discipline, are not only informing officers, but also judges and jurors—that each member, at the time of his admission, among other things, covenants and promises '*to watch over each other's infirmities and errors*'—not only in cases of 'positive faults,' but also to extend their watch 'to cases where a brother may be in danger of committing a fault, or of falling into error,' (Mitchel's Prac. Ch. Mem., p. 59-62,) 'looking diligently, lest any man among them fail of the grace of God,' &c. (Bacon's Manual for Young Church Members, p. 82.)

By this covenant and promise, each individual member undertakes to watch over, to counsel, and advise every other individual member of the same church, in all cases of actual or anticipated faults or errors—a covenant and promise which, as then understood and acted upon, must, we conceive, generally, if not necessarily, be productive of evil.

The impropriety and inexpediency of such a general watch, of each member over every other, will be evident, when we call to mind the diversity of talent, station, and employment, to be found in the various members of the same church. To suppose the weak and childish, the indiscreet and ignorant, though sincere and devoted Christian, to be a suitable person to watch over and advise, to counsel and reprove the wise and prudent—men of intellect and intelligence, of wealth and influence, is to affirm what the whole order of nature denies. But further, a consciousness of a humble rank in society, of a lowly place in the public estimation, is very likely to engender an envious feeling against those occupying more elevated or more favored stations; a spirit inconsistent with the temper required in a counsellor or judge. Nor is this the only difficulty. From the very nature of the case, it results that the lower classes of society cannot comprehend, nor enter into the feelings of the higher; and hence they can never judge of many of the motives and actions of the latter—a situation which increases a desire natural to man, and leads him to pass judgment on things confessedly beyond his reach and capacity.

Again, men of rank and influence are not usually accessible to their inferiors; hence the former are beyond the counsel and reproof of the latter; and consequently the frailties of the one cannot be reproved by the other. But it can hardly be expected that those persons whom fortune has placed in a situation likely to call forth their feelings of envy, should remain silent on subjects they have covenanted and promised to notice, more especially when those subjects are the wrongs or errors, real or supposed, of their superiors. Incited to notice them, by their natural love of news and novelty, induced to comment, by their covenant and promise, and goaded on to censure, by all the envy which may remain in their bosom, things of this kind will necessarily become topics of general conversation among that class of the community. In this manner has many a slander been originated and propagated. Started at first by some one who was unable, perhaps, to judge correctly concerning either the act itself, or of the motive that induced it—the actor placed by circumstances above or beyond the reach of the judge, he not only passes sentence, but gives publicity to his judgment; and the story once afloat, maybe as matter of *supposed* duty, like a rolling snowball, gathers volume and importance as it travels on.

Should it be said that I have described men of the world and not Christians, I answer, that if the little experience I have had, be in any manner indicative of the character of the *Christian community*, there is too much reason to believe my picture true. Indeed, there is proof, too convincing, alas! that this *mutual watch* fosters the already too prevalent spirit of censoriousness—that it engenders a practice of fault-finding, and condemnatory judging.

Nor does the evil stop here. Man is a creature of *habit*, and once accustom him to inquire into the faults and failings of his neighbor, of a particular kind, or among a given class, and ten to one, yea, a thousand to one, that his list will include those of other kinds, and of other classes of men. To compel a man to covenant and promise to watch over 'the infirmities and errors' of his brother, so long as the promiser himself is beset with either, or more likely with both, is to bid a premium on busy-bodies, or, like the police of Fouché, makes every man a spy upon his neighbor.

Your readers, Mr. Editor, may think me prejudiced, or perhaps cynical, when I declare it to be my serious conviction, that this *mutual watch of the Congregational Church* is, while men are *imperfect*, directly calculated to introduce into society one of its most pernicious banes, the practice of slandering and backbiting. I have lived, Sir, among every denomination of Christians which New-England affords, and I have ever found that those who had covenanted and promised to judge other men, never failed of fulfilling *that* promise; that those denominations which make this species of watch a part of their covenant obligation, are more accustomed to the practice of evil-speaking and censorious judging than any other of my acquaintance. And so it always must and will be, where men of inferior intellect, of limited acquirements, and little influence, are made judges of those in such respects their superiors.

Let me not be understood as objecting to that Christian counsel and advice, which the principles of the Gospel, and the dictates of sound sense alike require. Far be this from me, Mr. Editor. I would advise, yea, strongly and strenuously inculcate a free interchange of sentiment on all religious subjects, and a kind and attentive spirit to the wants and wishes of our brethren; and that meek and humble, but devoted and unwavering attachment to the pure principles of Christianity, which would induce every professor to warn, rebuke, and reprove every transgression of their brethren; but it should be remembered that though every Christian is, as such, the brother of every other, yet every Christian is not the brother of every other in such sense as to warrant him in taking upon himself the office of judge or counsellor. Counsel and reproof, to be beneficial, must be *judicious;* and nothing is plainer than that we must be able to enter into the wants and feelings, to appreciate properly the acts and motives of those we would benefit by either. Without these requisites, all attempted mediation must be worse than useless.

Nor is the evil of this practice confined simply to the members of the same church. A man accustomed to judge his brother will not fail of judging those who do not belong there, and as a righteous judge, as he imagines himself, he will desire to be correctly informed before passing sentence, and hence he must *inquire* into his neighbor's conduct. Here, then, is laid the foundation of a *meddlesome* life; a practice which is most destructive to the best interests of society, is set on foot under the garb, and with the supposed or pretended sanction of duty; and which, when added to the propensity of man to meddle with that which does not concern him, will entail upon society a habit which, though opposed to the sanctions of religion and the dictates of sound sense, neither will ever be able to eradicate or repel. It is a further objection to this practice, that it furnishes scope for the most malignant passions of the human breast, to exert themselves under the cloak of religion, an objection which of itself is sufficient to decide the expediency of it.

Let it not be said, Mr. Editor, that these remarks are dictated by any malice or ill-will, for such is not the fact; but they are elicited by a determination I have formed, to examine closely and critically the practical tendency of that religious organization, which in these days is so much lauded, and of which this article is the first, in a short series.

Juris Consultus.

For the Churchman.

DIOCESE OF MICHIGAN.

DECISION OF THE BISHOPS.

Mr. Editor,—I was gratified, in the main, with the remarks with which, in your paper of the 20th ult., you accompanied the preamble and resolution adopted by the bishops at the meeting in Philadelphia, which was called by the presiding bishop, with the view of asking the advice of his brethren. The only expression in your remarks to which I can at all object is, your saying that the deliberate and judicious course taken by the bishops "*in some measure*" reconciles you to the delay in electing a bishop for Michigan. Now, I could hope that upon reflection you would see cause to be not only in some measure, but altogether reconciled to the said delay. It is a delay for but a short time, not as long as many dioceses have been subjected to, even after a canonical choice by themselves. The evil of a few weeks longer destitution of Episcopal services can be of little account to Michigan. And what is gained by delay? Much at which every good Churchman must rejoice; and not the least is the securing for a matter of the most grave and serious moment, "that deliberation and prudence which," you say, "we are accustomed to witness in all" the "proceedings" of our bishops; and which certainly the Church has a right to expect in their entering on the exercise of a power newly vested in them, and with regard to the proper mode of exercising which, you well observe, there is a difference of opinion in quarters entitled to respect.

And this reminds me of another claim which the resolution of the bishops has on the decided approbation and ready concurrence of our whole Church. *The love of power in the prelacy* was once a motto under which the decided enemies and the cold and timid friends of the Church, united in efforts to hamper the bishops, even in the legitimate exercise of the proper functions of their office. The character which our Church has assumed, and the current of her past history, have effectually erased it from the apprehensions of all sensible and reflecting men. It must be a truly gratifying thing, however, to all the good friends and well-wishers of the Church to see our bishops, now that they have, in this matter of choosing bishops for the smaller dioceses, had intrusted to them a vast accession of power, not eagerly grasping at it, but deferring its exercise until they can reasonably hope to have done what could be done to secure its being exercised with the utmost caution and deliberation, and in such a way as to warrant the expectation of its proving the most beneficial to the Church.

For one, then, although very anxious that Michigan should be gratified as soon as she consistently can, I feel entirely reconciled to the delay; and cannot but think that our brethren of that Diocese will be very unreasonable not to be so too.

Caution.

For the Churchman.

THE INCONSTANT CLERGY.

It has become quite fashionable of late, when a minister of the Gospel leaves a congregation for the services of another, to throw out innuendoes respecting the motives which actuated him in his removal. You will hear it whispered about with all the pretended secrecy of town gossippers, that the Rev. Mr. So-and-so has received a call to So-and-so, and it is confidently said he will accept; and then, as if to give a zest to the tale, some wonderful hint is hazarded about salary, &c. Thus, from one clergyman, they stretch out the bounds of their criticism until they include all those who change their canonical residence within the *short* period of perhaps ten or twenty years. If a minister should, perchance, leave one portion of his Master's vineyard for another, within the time prescribed by those intelligent and charitable Christians, he is put down as INCONSTANT. Now, without any further preliminary remarks, I will hasten at once to the point for which I aimed when I took up my pen. The question I propose to consider is this, May not a clergyman, in accepting a call, be PROPERLY influenced by considerations of a temporal nature? Many, perhaps, would exclaim—No. He is, say they, a minister of the Gospel. His work is a spiritual work. He is to live above the world. The cares and the pleasures of the present life are far beneath him. What interests or affects *us*, cannot interest or affect *him*. Such is the ground upon which these worthy hearers erect a superstructure of seeming reason. But can such reasoning stand, when the mighty engine of truth is brought to bear upon it? Can such false notions hold out through a siege of facts? Because a man enters the ministry, does it follow that he is free from want, and every other infirmity to which he had formerly been subject? However ridiculous the thought may appear to some, I know there are others who will almost argue themselves into a belief of it. In the country, in particular, and more particularly in certain parts of the country, such ideas of a clergyman's spirituality exist, as to do away all anxiety after his bodily health and comfort.

But to come more directly to the point: may not the question of salary influence, and PROPERLY influence, the minister in his decision?

He is like all other men. He must dress respectably: he must live respectably. He has a family to provide for, and children to educate. He may have parents to support, and other connections who need assistance. To supply all such demands money is required. The church he is about to vacate, may not feel able to increase his salary. The prospect of doing good may appear the same where he is, as where he is going. The only question, we will suppose, that may arise to his mind is this: in my present situation I am unable to maintain my family; but in that to which I am called, the means will be sufficient. Another consideration which may influence the minister in his decision is, bodily health. It is not to be denied, that the duties in some churches are much more arduous than in others. Where the congregation is large, and spread over a broad surface, the visiting becomes exceedingly laborious. A change of air and scene may be desirable, nay, absolutely necessary. To fasten a man down to any particular spot, and to rack his brains with study, and his body with toil, for any considerable time, is certain destruction. The flesh cannot long bear up under such a weight of hardships; it requires a change.

But there is another consideration which deserves attention. It is the situation of the clergyman's family. There are many circumstances connected with the affairs of a family, not understood out of its own immediate circle. The world sees only the external ring, while, in fact, there are numerous ones revolving within each other. Some event, remote from public gaze, might so operate upon the well-being of a family, as to cause an entire revolution in its situation and government. Who, then, can tell what may be the motive which gives rise to the consequence? If unable to fathom this, let us be watchful how we judge.

I have thus briefly considered three of the most important temporal reasons, which may affect a minister, when about to decide upon the subject of a call. And now I would ask the reader, are they not just and proper reasons? Can you, as a Christian, raise objections to them? Do you see any thing in them unbecoming the profession?

In these remarks I have adhered entirely to the consideration of worldly affairs; I have put out of the way every spiritual duty, and rested the whole upon the basis of a temporal calculation.

V. W. V.

For the Churchman.

ONDERDONK ON REGENERATION.—NO. III.

Continued.

The above argument I deem quite a sufficient reply to the objection stated. It is true it is hypothetical, but so is the objection likewise. I must confess, however, I prefer to rest the matter on another ground. Instead of regarding those influences of the Spirit upon the heart of man, previous to baptism, as *supernatural*, I consider them as the *ordinary* operations of that divine Person, communicated even in birth. These holy influences, if not resisted by the sinful will, but cherished and exercised, will produce in the soul of man certain degrees of spiritual vigor and maturity, enough to warrant in us the belief of his future adoption to be a Son of God at the resurrection. The first communication of these influences cannot be considered as a *new* birth, since they are connate with our natural existence. Nor can any stage of their progressive increase be so considered, except in a poetic, or metaphoric sense, just as it may be said of our physical life, that we are new-born *every morning:* a sense entirely beneath the term as used in the New Testament, where the new birth spoken of is a change *from death unto life*. What then is that moral new birth of the Gospel, which must be *additional* to what I have here termed the *ordinary* influences of the Holy Ghost, originating even in natural birth? It is a *formal conferring* of *all* the blessings of the Gospel *in their fulness*, of which blessings those *ordinary influences* are but a partial and faint shadow. So that the children of the kingdom sit down to all the abundance of their Father's table, while those who are yet strangers and aliens are fed, indeed, from the same gracious hand; yet not so directly, not so bounteously, not *as sons*, i. e. as those to whom *belongs* the inheritance of which this is a part. Now this *formal conferring* of the blessings of the Gospel,—which I need not inform the reader that I consider to be *baptism*,—is in the Scriptures *regarded as* the first communication of those blessings, and those ordinary influences of the Holy Spirit, although they may be improved, as already granted, so as to warrant a belief of the *ultimate* adoption or *regeneration* of him who thus improves them; yet, being but indirect and partial, and derived,—not through any connecting and natural channel, as that of birth,—but only casually and arbitrarily, they are not regarded as constituting any degree of the *new life* of the Gospel, first communicated in the "*laver of regeneration*." The latter is a "living *fountain*," "springing up unto everlasting life;" the other is a standing *pool*, possessed of no replenishing source, but dependent upon the casual and arbitrary showers of heaven for its replenishing, as well as its existence. This theory—which it does not fall within the scope of these papers to establish by proof—will, I apprehend, fully meet the objection under consideration; for which purpose only it is here stated.

I proceed now to offer another argument, which has already been glanced at above, and which shall be the last here, to show that baptism is regarded by the Scriptures as a *moral new birth*, or the original source of that *spiritual influence* which constitutes the Gospel *new life*. And this argument is derived from the fact, that that progressive moral change, spoken of in the Scriptures, which the "ESSAY" regards as a ground of separate sonship, is expressly represented as a state *consequent* to a new birth already existing, and *founded upon* that new birth. Just as the stream of our natural life proceeds from the source of physical birth, so is the spiritual new life represented as proceeding from a spiritual new birth. To call the progress of that spiritual life therefore a new birth, seems to me as absurd as to set up a separate ground of natural worship in the progressive change of our natural life,—except, indeed, it be spoken in the metaphorical sense already noticed, in which sense it may be spoken with equal propriety in either case. Now, of the passages which assert the fact above stated, many are adduced in the ESSAY itself,—(chap. 2, sect. 1,)—those which have been noticed in the second number of these papers, as asserting *moral* qualities to be *filial* qualities. The Apostle Peter exhorts Christians to act "*as obedient* children, not fashioning yourselves according to the former lusts in your ignorance: but as He which hath called you is holy, so be ye holy in all manner of conversation." 1 Pet. i. 14, 15. Thus holiness constitutes us—not *children*, but—obedient *children*. In other words, it is a *property*, and therefore cannot be the *ground* or *essence* of sonship, Exactly to the same purpose is St. Paul's expression, Eph. v. 1, "Be ye, therefore, *followers* of God, as *dear* children;" and also Philip. ii. 15, "That ye may be *blameless* and *harmless*, the sons of God *without rebuke*, in the midst of a crooked and perverse nation." Nothing would seem to be more plain then, than that the progressive change of heart which the "Essay" terms *moral regeneration* is only a filial quality, and therefore cannot be, properly speaking, a *regeneration*. Now, to carry out this argument,—as the above texts show that this progressive change of heart is but a *property* of sonship, and not the ground or *essence* of it, so do they likewise show that it is not a *necessary property* of that sonship; for to exhort persons to be *obedient* children, or *dear* children, evidently implies that *being children* they *may be* neither amiable nor obedient; that is to say, these texts prove that those to whom the Apostle speaks, although they neither were "holy" nor "followers of God," nor "blameless and harmless," would yet be *children* as much as if they possessed all these qualities, and in the same sense of course, though certainly they would not be as *good* children. And hence it follows that *the ground or essence of that sonship of which the gradual change of heart above spoken of is a property, is entirely distinct from, and independent of that change*. Now, as baptism is expressly asserted to be a ground of sonship in Scripture, and is thus distinct and independent of the progressive change referred to, and moreover is the *only* thing corresponding to this description, I think I have made out *quod erat demonstrandum*, viz. *that baptism is the new birth into the spiritual* (*moral*) *new life of the Gospel*. There is another class of texts which lead to the same conclusion. I refer to those which compare the progressive *change of heart* to the natural growth of a child from infancy to manhood. St. Peter thus exhorts Christians, "*As new-born babes* desire the sincere milk of the word *that ye may grow* thereby." 1 Peter ii. 2. And St. Paul, Eph. iv. 14, 15, "That we henceforth be no more *children*........ but speaking the truth in love may *grow up* into Him in all things." In the preceding verse he speaks also of "the perfect man, the measure of the stature of the fulness of Christ." To "grow in grace" is also a familiar Scripture expression; and as the natural life, tending in itself to expire, and depending for its sustenance upon external nourishment, may with the constant supply of that nourishment be said to be continually *renewed*, so by the supply of grace upon which depends our spiritual growth, this new life is also said to be daily *renewed*. "The inward man is renewed day by day." 2 Cor. iv. 16. In which verse this comparison is, by contrast, expressly stated. Now in all these passages, and others similar to them, we have the clearest proof that the progressive change of heart is not the new birth or source of the spiritual new life, but that it is the current itself proceeding from some other source. Take for example the first passage stated. It will not be denied that the *growth* there spoken of is the progressive moral change referred to. But those who are thus to grow are already "*new born*." The change there referred to is not a new birth, but a progress only from one stage of *life* to another—from infancy to manhood. This is *growth* or *renewal*, but not *birth*. What constituted them "*babes?*" Certainly not their *growth!*—this would be to put the effect before the cause. And as the "Essay" seems no more disposed than myself to refer it to what is called "*the first conversion of the heart to* God," I see not how it can maintain any other *new birth* than BAPTISM. In *baptism we are new born*, and by the grace of the Holy Ghost, communicated through the word, the ministry, and the sacraments, being nourished, we *grow*, our spiritual life is constantly *renewed*. Any other system, taking the Scripture for authority, must involve itself in confusion, while in this we have what the Apostle concisely and clearly delivers as the whole instrumentality of our salvation, "According to His mercy he saved us, *by the washing of regeneration and renewing of the* Holy Ghost." Tit. iii. 5.

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For the Churchman.

THE STATE AND BLESSEDNESS OF THOSE WHO SLEEP IN JESUS.

In what particulars the blessedness of pious souls, in the intermediate state between death and the resurrection, may consist, we know not precisely. God hath not thought best to reveal them to us. That there is a state of rest, and peace, and refreshment, prepared by Christ for the good, no reasonable man can doubt, who reads the declaration he made to his disciples; "I go to prepare a place for you; that where I am, there ye may be also." The same conclusion may be drawn from the general tenor of holy Scripture, relating to this subject, as well as from many particular passages in it.

That the soul shall be admitted to the presence of God, or to full happiness with God, till after judgment be passed upon it, does not appear; nor does it appear that there shall be any judgment till after the resurrection. Then, and not before, retribution is to follow according to the deeds done in the body.

It is hard to conceive how the soul can enjoy that full and perfect happiness which is promised to good men in heaven, while the body, which is part of the man, lies in the grave, under the sentence of God's condemnation for sin. The body, it is true, is the creature of God, equally with the soul; and God hath promised to redeem it from death, as well as the soul from condemnation, for sin. This redemption of the body is to be accomplished by its resurrection from the grave; and it is not till then that Christians are to expect their full adoption, or entrance on that heavenly inheritance, which the promise of God hath made over to them.

The earnest, or pledge of this promised inheritance, is the Holy Spirit which God hath given to be in us, under whose guidance and inspiration we are to live and obey him. He is the author and principle of our regeneration, and of all holiness and goodness in us. The first-fruits is the forgiveness of sins. "We," saith St. Paul, (Rom. viii. 23,) "who have the first-fruits of the Spirit, even we ourselves groan" and mourn "within ourselves," under the burdens, and labors, and sorrows of life, "waiting for the adoption, to wit, the redemption of our body."

Till this happy time shall come, "we are saved by hope;" that is, the goodness of God having placed us in a state of salvation, through his Son, and given the promise of eternal life to all those who obey him; our hope of eternal life, founded on our faith in God's promise, keeps us, by the power of the Holy Ghost, steadfast in this state of salvation, till the time of the accomplishment of the promise shall come—the resurrection of the body from death, through Jesus, the Saviour of men.

Then shall faith and hope end in full enjoyment. Then shall be the manifestation of the sons of God. Then shall death be swallowed up in victory. Then shall we receive our glorified spiritual bodies; and triumphantly singing, "O death, where is thy sting? O grave, where is thy victory?" enter in the train of the Lamb of God, on our promised inheritance, and be for ever with the Lord.

To this glorious period, all that is said in the Bible, of redemption and adoption is to be referred, as to their full and complete accomplishment. They are begun in this world by the grace and goodness of God. Under the calamities and infirmities of life, the good Christian "groaneth and travaileth in pain;" but, supported by the Holy Spirit, he preserveth his faith and hope in God, (whose promises cannot fail,) till his body is laid in the grave, in full assurance of a blessed resurrection to eternal life, through the Lord Jesus Christ, when all the great and glorious promises which have been made shall be abundantly fulfilled. But if the soul be capable of full happiness, while it is in the state of separation from the body, what great benefit will accrue from the resurrection? A mere change of state without an increase of bliss, could be of no importance. And yet St. Paul considers the resurrection of the body of so much consequence, or rather necessity, that he supposeth the whole system of redemption through Christ to depend upon it. How is it true that they who have fallen asleep in Christ are perished, if the dead rise not? supposing they can be, and are equally happy with God before the resurrection, as after it.

No glory, that I can find, is promised to the righteous, before the resurrection. With their glorified bodies, they are to receive a crown of glory incorruptible, and that fadeth not away; till then, they rest from their labors. The toils, and vanities, and hurries of this world are at an end. The pains and diseases of the body have ceased. The conflicts with sin and temptation are over. The distressing infirmities, corrupt appetites and passions of human nature perplex them no more. They sleep in Jesus.

The body, to which this form of speech is more especially applied, lies dormant in the grave. The soul rests in the paradise of God—the heavenly habitation prepared for it by Jesus—in company with the souls of Abraham, and Isaac, and Jacob, of the blessed apostles and martyrs, of all the faithful servants of God, from the beginning of the world. It shall enjoy the society of holy angels, the assurance of the divine goodness and love, a full sense of the Redeemer's merit and ability to save; the certain hope of a joyful resurrection and free acquittal in the day of judgment, and of a gracious reception into the everlasting kingdom of the all-glorious Redeemer.

In paradise the faithful departed will enjoy as much of the presence and communications of their gracious Saviour as their abilities can bear, or their capacities receive. And, probably, grow-

ing more and more ardent in divine love, more and more pure and perfect in holiness, and all heavenly tempers shall perpetually increase in happiness, till the time of their complete redemption and full glory shall come, at the resurrection of the just.

This ought to be the firm belief and sure hope of every Christian. Under the influence of that faith and hope, what hath he to fear? what desponding apprehension can come upon him? Is he subject to the wants, and infirmities, and pains, and diseases, and death of the body?—let him bear them with patience, and comfort himself with the reflection that God in his own good time will deliver him from them all by the dissolution of this mortal body; and will restore it to him again, pure, incorruptible, immortal, and full of glory.

Is he perplexed and heavy-laden with the burden of sin, with boisterous passions, unruly desires, and ever-craving appetites? Let him still be patient and resigned, do his duty, beg of God his grace and Holy Spirit, to enable him to strive against them. God's grace will be sufficient for him in this world, and in paradise he shall be delivered from them all. There sin, and sorrow, and sighing, and care shall be done away; and light, and peace, and rest, and refreshment from God shall succeed in their place.

Is he afflicted with the loss of his Christian friends, whom he held dear; from whose society he received his great comfort in this world? If they were such as we ought all to be, why should he indulge immoderate grief? Nature, I know, will mourn—will shed the tear of affection. But let him sorrow like a Christian—like those who have hope in a better life—who have immortality in view—who know that their Redeemer liveth—that he will receive their deceased Christian friends into the heavenly habitations their Saviour hath prepared for them—that he will raise them up at the last day—and, if he be also faithful to the end, will crown them and him with immortal bliss and glory.

CATHOLICUS.

For the Churchman.

THE ANTIDOTE FOR POVERTY, WEAKNESS, AND DEATH.

"Verum etiam amicum qui intuetur, tamquam exemplar aliquod intuetur sui: quocirca et absentes adsunt, et egentes abundant, et imbecilles valent, et, quod difficilius dictu est, mortui vivunt." He who looks upon a true friend, sees as it were a counterpart of himself; by virtue of which the absent are present, the poor are rich, the weak are strong, and, what is stranger still, the dead live.—*Cicero de Amicitia*, c. vii.

In reading the communication of C. S. A. in your paper of Saturday last, I have been forcibly reminded of the sentiment above quoted from a heathen writer, which, when applied to the only Being who can, with strict truth, be styled a "true friend," sums up with comprehensive felicity the blessings that flow from union with Christ.

I am one of those who have strong doubts of the truth of the Baconian maxim, "Knowledge is power," as applied by the degenerate disciples of that illustrious teacher. True, to "know" Christ in all his gracious relations to sinful men is "power," the "power of God unto salvation." But the knowledge, especially the "*useful* knowledge," of the nineteenth century, disdains too much (it may be feared) fellowship with that poverty of spirit, and lowliness of mind which attend and flow from the knowledge of things divine. I am rejoiced to see some of the organs and leaders of public opinion protesting against the restless activity of the day, the strong and too general aversion to a life of meditation, the growing tendency to walk by sight and not by faith. Let him who is yielding to this "spirit of the age" beware, lest he leave the citadel of his heart unguarded and defenceless, lest the once ejected spirit of the world, finding the house empty, take with him seven other spirits, and enter in, and dwell there. Truly, "The last state of that man is worse than the first."

The capital error of the day is (as your correspondent suggests) that its standard is too low; a defect, it must be owned, of every preceding age as well as the present; but, be it remembered, we sin against the noonday light of this "age of reason." The "poor" seek to be "rich," but then they long for riches which elude their grasp, or, at best, perish in the using. The "weak" seek to be "strong," but alas! they prop themselves up with a broken reed! What will it avail us, if we impart to the Heathen the true riches which we ourselves reject, and transfer to them the staff of life on which we neglect to lean? While we preach to others, let us take heed that we be not ourselves castaways. To this end, let us remember that we have "a true Friend" in the heavens, Jesus Christ the righteous; to him let us look, and let us regard him with such constancy and devotion, that we may become the "counterpart" of him, that we may be in him and he in us, so that "beholding as in a glass the glory of the Lord," we may "be changed into the same image from glory to glory." Then, though "absent," the eye of faith shall see him as if "present;" though "poor" in this world's goods, we shall be "rich" as coheirs with him of an eternal inheritance; though "weak" in ourselves, we shall be "strong" in his strength; yes, though "dead" in trespasses and sins, we shall "live" through him, to him, and with him.

DIO.

From the Gospel Messenger.

The Missionary Bishop.—Mr. Editor,—Your correspondent supposes that not only yourself, but your readers generally, will be pleased to hear of the movements of your excellent friend, the Right Rev. Bishop Kemper.

From letters received from him, it is learned that he performed an extensive visitation of the towns of the southern and western borders of Indiana, in the months of November and December last, and arrived at St. Louis, the seat of his Diocese, on the 19th of the last-named month. He describes the several towns and villages which he visited, as affording, generally, excellent prospects for establishing the Church of the Redeemer, and depicts, in glowing terms, the great need of energetic, and *talented*, and *devoted* laborers in *that field now white unto the harvest.* Madison, (now probably supplied,) New-Albany, Lawrenceburg, Evansville, Vincennes, and many other places, are all in pressing need of pastors to break unto them the bread of life.

The Bishop expects he will want next year not less than nine or twelve missionaries for that State alone.

On the last of December he was to start on a visitation of a part of Illinois, (in the absence of Bishop Chase placed under his provisional charge,) during which he would consecrate the church at Jacksonville, and institute the Rev. Mr. Batchelder. Returning from thence, he contemplated, in the latter part of January, to commence ascending the mighty Missouri, for the purpose of visiting Boonville and the towns on its borders. The Church will ever have reason to bless the day when this active, distinguished, and devoted servant of her altars was sent forth to bear her standard over the vast regions of the far West.

The following extract from his letter, dated St. Louis, December 28, will no doubt be interesting to your readers. The incident occurred while he and his fellow-laborer, the Rev. Samuel R. Johnson, were at a town in the western part of Indiana.

"—— For more than a day we inquired in vain for an Episcopalian. One faithful son of the Church was at last found, whose name, and appearance, and zeal, I can never forget. He heard, after dinner, on a bitter cold day, that I was to officiate that night in a Presbyterian meeting-house. Although in his 78th year, and living eight miles from town, he mounted his horse, and arrived in time to participate in the services. What loud and delightful responses! how distinct and fervent! and then, the amens—they were doubly emphatic, while his voice thrilled in a sonorous manner upon the last syllable. I all but laughed for joy; and now I would go miles to hear the good old man once more uniting audibly in the solemn services of the sanctuary. Need I say he was once a Connecticut Churchman, and has known Bishops Seabury and Jarvis. And had you heard him, as we did, on the following day, telling the story of his conversion through the gentle influence of his wife, how for four years he would not open her Prayer-book, and how, on a rainy Sunday, he at last ventured, with mingled emotions of contempt and terror, to look into a volume which he had been accustomed from infancy to regard as unsound and papistical, and how the sublime simplicity and evangelical spirit of the collects arrested his attention, and overwhelmed him with astonishment, and how the fervent scripture language of the litany melted his heart, and removed every prejudice; had you heard all this, you would love him as we do. While he spoke of his sainted wife, though she had been dead for twenty years, his voice faltered, and his eye was moistened with tears."

D.

THE CHURCHMAN.

SATURDAY, MARCH 19, 1836.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

NOTICE.

In consequence of the numerous applications for the "Spirit of Missions," it becomes necessary to say that the Protestant Episcopal Press has no interest in the work, other than to further its general welfare. This, however, will cheerfully be done for such applicants as comply with the published terms, viz. "One dollar per annum, payable in advance," and "letters post-paid."

ROMANISM, ETC.

The following paper has come to us from a responsible source, accompanied with a statement that it was sent by a Roman Catholic to a communicant of our Church, and a request that we would take such notice of it as we might think it deserved. We have made no other alteration in it than to expunge a blasphemous expression, and substitute in its place one which is sufficiently strong and expressive of the writer's sense.

The Church of the living God, the pillar and ground of the truth	*All* Christendom, men, women, and children, for the space of 800 years and more, have been plunged into deep, damnable idolatry. *Homily against peril of idolatry.*
And, behold, I am with you all days, even to the consummation of the world.	[Our correspondent remarks that no such sentence occurs in the homily, and gives the following as being probably the passage referred to:
Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.	"So that laity and clergy, learned and unlearned, all ages, sects, and degrees of men, women, and children, of whole Christendom—an horrible and most dreadful thing to think—have been at once discovered in abominable idolatry: of all vices most detestable of God, and most damnable to man, and that by the space of 800 years and more.]
And I will ask the Father, and he shall give you another paraclete—the spirit of truth. When the spirit of truth is come, he will teach you all truth. The Spirit of truth shall remain with you for ever.	As the churches of Jerusalem, Alexandria, and Antioch, have erred, so also hath the Church of Rome, not only in their manner of living and ceremonies, but also in matters of faith. *Art.* 19.
He that heareth you, heareth me; and he that despiseth you, despiseth me.	
He that will not hear the Church, let him be to thee a heathen and a publican.	
The Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord, (as for me,) this is my covenant with them saith the Lord, my Spirit that is upon thee, and the words I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.	

REMARKS.

The Scripture or the Church of England? choose ye: 1. Scripture—The Church is the pillar and the ground of the truth. Church of England—All Christians have erred; and so far from the Church being the ground of truth, for eight hundred years she was the pillar and ground of error. 2. Scripture—The gates of hell shall not prevail against it. Church of England—The gates of hell have prevailed against it. Scripture—The Spirit of truth shall guide you into all truth, and remain with you for ever. Church of England—The Spirit of truth has suffered all the churches to fall into error; so that the promise of the Son of God, and the Holy Spirit to be with her for ever, *has failed.* Scripture—He that will not hear the Church, let him be to thee a heathen and a publican. Church of England—By hearing the Church you might for eight hundred years have fallen into error, and thus undergo the curse of God. Choose.

The quotations from the homily and the article affirm that the Church of Rome, at the time of the Reformation, had erred generally in doctrine; and, in particular, had been, for eight hundred years past, plunged in deep and damnable idolatry.

These errors, however, were not such as to destroy the being of the Church, but only to corrupt its purity. A *real* Church is not always a sound Church, any more than a *real* man is a sound man, while his body is diseased or maimed.

As the Roman Catholic believes that the heretic, who is not wilfully blind and obstinate, may be saved, though his heresy is damnable; so we believe the idolater, who acts unconsciously, or in ignorance, may be pardoned, though his idolatry is damnable.

This distinction being borne in mind, the texts of Scripture are easily reconcileable with the quotations from the homily and article.

The Church had erred, both in doctrine and practice, but it still retained all essential and fundamental truth: the errors were superadded to the truth, not put in the place of it: it kept the foundation, though it had placed thereupon "wood, hay, stubble." The Church, therefore, so long as it retained the fundamental doctrines of the Gospel, was still the pillar and the ground of truth, and though the gates of hell had assaulted it, they had not prevailed against it so as to destroy it.

When our Saviour was on earth, he said to his Apostles "I have yet many things to say unto you, but ye cannot bear them *now;* howbeit, when he the Spirit of truth is come, he will guide you into all truth." In conformity with this gracious promise, the Holy Spirit guided the minds of the Apostles into all the truth necessary to salvation, inclined their minds to commit it to writing, and to leave it as a sacred deposite in the Church. During the eight hundred years of error and idolatry these holy Scriptures were preserved in the Church, and through them, therefore, the Holy Spirit continued to abide in the Church, and be present with it. So that the promise of the Son of God, and the Holy Spirit, did not then fail, and we trust and believe never will fail.

The passage "He that will not hear the Church, &c.," refers to the settlement of quarrels and contentions, and has no reference to the subject under consideration.

We proceed with the letter:

Hear Gregory himself, and imagine, if living, what he would think of the Churchman?

"It is evident to all that know the Gospel, that the care of the whole Church was, by our Lord's voice, committed to the Apostle St. Peter, *prince* of all the Apostles; for to him it is said, Peter, lovest thou me? Feed my sheep. Behold, the care and supremacy of the whole Church is given to him." Ep. 20, ad Maur. Imp.	"By this Gregory meant to require no more than the deference due to a patriarchal bishop, the Popes of Rome, in this age, having never dreamed of a universal supremacy."
Gregory L. 9, Ep. 12, 'As to what they write of the Church of Constantinople, who doubts but that it is subject to the See apostolic, which both the emperor and bishop of that city do constantly own—"as to the holy see, I know not what bishop *is not subject* to it."	Pope Leo, 100 years earlier, speaking to the Legates, "I have delegated to you the substitute of my authority, in order that you should assist the care which we *have over all churches*, by divine *institution.* But of all the world Peter alone is chosen and preferred before all the Apostles, that, though in all God's people there be many priests and pastors, yet Peter should rule all properly, whom Christ rules principally.
	Two hundred years before—Pope Gelasius.
	"And if all the faithful ought to submit themselves in general to all the bishops who discharge their office well, with how much greater reason ought they to yield to the bishop of the holy See, whom God had made the *first* among the bishops, and the Church *has always* acknowledged for such.." Gelasius, Ep. 28.

In speaking well of Gregory, we did not mean to deny that some of his predecessors had been aspiring and ambitious men. Several had been such, and Leo and Gelasius were among the number. The former died A. D. 461. "His ambition," says an historian, once a Roman Catholic, "knew no bounds, and to gratify it he stuck at nothing, made no distinction between right and wrong, between truth and falsehood." The arrogance which he exhibited in his instructions to his legates in the council called against Eutyches and Dioscorus, was such as to estrange his friends, and to show, in the words of the same historian, that he had more at heart the advancement of his own power and authority, than either the purity of the faith, or the welfare of the Church. Gelasius, who lived about fifty years after Leo, and one hundred before Gregory, was a man of similar temper, and pushed his claims the more desperately, as the dignity of the imperial city, the chief foundation of the deference early accorded to the bishop of Rome, was now eclipsed by the rising glory of Constantinople.

We fear indeed that the rivalry of these sees had some influence with Gregory, and that his strong condemnation of the title of universal bishop was prompted less by a spirit of humility than by a fear of its being appropriated to his powerful competitor. But be that as it may, his execration of the title is on record; he calls it impious, antichristian, blasphemous, infernal, diabolical. "Whom do you imitate," he says, referring to what the prophet says of Lucifer, "in assuming that arrogant title? Whom, but him who, swelled with pride, exalted himself above so many legions of angels, that all might be subject to him?" If Gregory contradicts himself elsewhere we are sorry for him, but are not concerned to reconcile his contradictions. Why should we be when we have the authority of Du Pin, himself a Roman Catholic, for saying that the patriarchate of Gregory himself comprised no more than the Suburbicarian provinces and West Illyricum.

Some references follow to the Councils of Calchedon and Ephesus, so grossly inaccurate, that it would be an insult to the reader to insert them. The testimony of Irenæus is then adduced, and as this passage is much relied on, and seems to attract attention in several quarters, and as the version which we gave on the authority of Dr. Barrow, has been pronounced "ludicrous" and "quibbling," we shall do what we can to set the question at rest.

And the best way to do this is to give the passage in its connection with the context.

"They who are desirous," says Irenæus, "to know the true doctrines of the apostles, may learn from every Church which are the true apostolical traditions manifested throughout the world. For if the apostles had known any recondite mysteries, in which they secretly instructed such as were perfect, they certainly committed them to the same persons to whom they committed the churches. * * * * But since it would be tedious to enumerate the successions of all the churches, we confound our adversaries by appealing to that tradition which is derived from the apostles by the church founded at Rome, the greatest and known to all. For to this church, on account of its more powerful principality, it is necessary that every church, that is, the faithful on all sides, have recourse."

The original is in the margin, and if the above is not the sense of it, we despair of knowing the meaning of any thing in the Latin language. And from this passage it is manifest that the appeal, whatever it was, which Irenæus made to the Church of Rome, might have been made with equal propriety to every apostolical Church, and that the preference was given to Rome as being the metropolis of the empire, to which the faithful from all sides had frequent occasion to resort.

* Traditionem itaque Apostolicam in toto mundo manifestatem, in omni ecclesia adest perspicere omnibus, qui vera velint audire —— Etenim si recondita mysteria scissent Apostoli, quæ seorsim et latenter a reliquis perfectos docebant, his vel maxime traderent ea, quibus ipsas etiam Ecclesias committebant ——

Sed quoniam valde longum est omnium Ecclesiarum enumerare successiones —— maximæ et omnibus cognitæ Romæ fundatæ Ecclesiæ, eam, quam habet ab Apostolis, traditionem indicantes, confundimus omnes qui per malam sententiam, præter quam oportet, colligunt.

Ad hanc enim Ecclesiam, propter potentiorem Principalitatem, necesse est convenire omnem Ecclesiam; hoc est, eos, qui undique sunt fideles. *Irenæus*, lib. 3. c. 3.

Auxiliary New-York Bible and Common Prayer-book Society.—It is with deep grief and mortification that we state the fact, that the operations of this Society are suspended, and about being brought to a close. It has now a debt of $1600, without a cent in its treasury. The managers have nobly made themselves responsible for $50 a-piece, which they hope to raise among their personal friends. But even this will be insufficient to enable the Society to proceed. What is to be done? Applications for the Prayer-book are becoming more frequent than ever, and of a more interesting nature. At this season of the year, when many are visiting this city from a distance, and others are moving off in various directions, they are especially numerous. One of the managers informs us that he received an application this week for Prayer-books from a clergyman who contemplates settling at Texas. The Society was unable to furnish one copy, and but for the liberality of the gentleman to whom the application was made, and who contributed fifty from his private resources, the missionary would have been obliged to carry to Texas a refusal instead of a donation. This Society has been hitherto the chief organ of Episcopalians for the distribution of this best of tracts, this admirable accompaniment of the word of God. Will Episcopalians suffer this Society to perish? We repeat the assertion that it actually *has* suspended its operations. Will not every reader take the appeal to himself, and do somewhat, however little, toward relieving its embarrassments?

Calvary Church.—We are glad to learn that this church, the important location of which gives it a strong hold on the liberality of Episcopalians, is going forward with fair prospects of being completed. The acknowledgments of this week testify the generous regards which have been extended to it; the continuance of the same favor for a short time longer will place the church on an independent footing. The communication of a correspondent in its behalf shall appear, if possible, in our next.

The Rev. Dr. Hawks.—We understand that the Rev. Dr. Hawks has taken passage in the packet of the 24th inst., for England, and we hardly know whether to express more of regret or pleasure at the announcement; regret at the departure of one whose invaluable services will make even his temporary absence severely felt, or pleasure at the prospect of the credit which will redound to the Church, from its being represented abroad by the eloquent Rector of St. Thomas', and the permanent good which may be expected to result from the transatlantic researches of the historian of the Church in Virginia. The object of Dr. Hawks, if we are correctly informed, is to obtain access to the many important documents in the British libraries, illustrative of the early history of the American Church. Dr. Hawks will carry with him the best wishes of our community, for the successful accomplishment of his important labors, and his safe and speedy return.

Professional Years of Bishop Hobart.—The extracts which we give from this new and interesting work will speak its praise better than any thing which we can say in its favor. The admirer of the "Early Years," will open it with high anticipations, which will be more than realized; and many who vainly feared that their respect for Bishop Hobart might be impaired by an acquaintance with his boyish days, and were thus unfortunately deterred from the "Early Years," will be happy to revive their recollections of his professional life. They could not do this under a more agreeable guide than Professor McVickar, whose "Domestic Narrative," as the author terms his work, will be found to possess advantages over a graver and more formal history. We commend the volume to the attention of our readers, in the hope that the general approbation, which we are confident it will receive, will encourage the author to proceed to the "Closing Years," and thus complete his useful labor, and give further evidence of the zeal with which, under the pressure of arduous professional duties, he devotes his "consecrated powers" to the good of the Church, and to its spiritual Head.

LIBERALITY.

"One anecdote of his own well-timed bounty occurs to memory. One Sunday morning about the hour of service, a note was handed him in the vestry-room from a penniless young Frenchman, soliciting aid, in phrase whose meaning was clearer than its grammar. 'I shall not dig,' said the applicant, 'I must not beg—I am not able to starve.' But it was language which the heart understood. I inquired the answer. It was an enclosure of ten dollars, a sum as far beyond at that time the means of the giver, as it probably was beyond the expectations of the receiver; but the event proved that it went not beyond his merits. About a twelvemonth afterward it was returned to Mr. Hobart with a letter of thanks, written in less dubious English, and stating that the loan he made had saved the writer from despair; had given him heart and means to offer himself as a teacher of drawing, the profits of which now enabled him to return the sum lent, with a thousand thanks and a hearty blessing.

"Such a youth deserved success, and it is agreeable to think that he attained it. An honorable and successful course followed upon this right beginning, and he now looks back with gratitude to the memory of one, who, amid his own wants, could yet compassionate and trust a friendless and helpless stranger."

"On one occasion being interrupted while very busily engaged, by a petition for alms, he refused to be disturbed, and the petitioner was dismissed. On coming down to the parlor he was observed to walk up and down the room very hastily two or three times with his hands behind him, as his manner was, until at length hastily saying, 'I have done wrong—I have done wrong!' he seized his hat, followed the applicant, whose name and residence his quick memory had retained, and relieved at once his own conscience, and the poor man's necessities."

COMPANION TO THE ALTAR.

"The censure of the work came rather from those who disliked what they undervalued—the tone it wore of deep personal religion. At that time there were many who were for keeping not only the Church to its forms, but its forms to a cold, or what they termed, a 'decent,' propriety. In this matter Mr. Hobart's course puzzled and dissatisfied them: he went beyond them in attachment to the one, and was at direct variance with them in the other. They knew not, in short, whether to call him 'High Churchman' or 'Methodist.'

"This was a combination in which Mr. Hobart at that time stood singular, and gives the secret, it may be said, not only of his influence over the Church, but, in short, of his power through life over the minds of all who approached him: all may be traced mainly to this union in his character of traits apparently contradictory, yet equally influential. Heart and head, enthusiasm and principle, zeal and a sound judgment, this is the union in man of those opposing *poles* of human thought, which embrace all its springs of power. Therefore it is that such men, in the sphere in which they are called to act, carry the world before them; all things yield before the pertinacity of principle—*of that passion for truth which men call* principle. 'Indolence,' says Burke, 'is the master vice of human nature.' Men give way therefore, rather than fight for ever—such is the history of all moral victories. To him who urges an unpopular cause with untiring zeal, the reflecting few may yield upon conviction, but the many give way from weariness and faint-heartedness, and thus is the world governed, and the interests of society advanced, and communities in Church or State built up and strengthened by the operation of individual character."

DECISION AND PROMPTITUDE.

"To the elevation of Dr. Mason, however desirable or desired, there existed an impediment apparently insurmountable. The legal condition on which the College held its property from Trinity Church was, that the President should be an Episcopalian. With a view to the avoidance of this annoying restriction, various schemes were suggested and canvassed. The bolder members of the Board were for breaking through and disregarding it; the more prudent for applying to the Legislature to amend it; while others again were for bribing Trinity Church with a portion of their own gift to release them from it.

"All these schemes Mr. Hobart thought were pregnant with evil; he therefore opposed them all; he protested against a breach of the condition; he dreaded the interference of the Legislature, and had the credit of defeating their application for it; he deprecated the division of the property, though he still looked to this movement as his last resource; but above all, he opposed, because he more than doubted, the fitness of the individual whom all were struggling to advance to this high station. In the mean time a majority of the members stood ready to force the way if Mr. Hobart did not recede, and at any hazard to make Dr. Mason President.

"Agitated by these contending evils, Mr. Hobart was driven almost to despair: the day of election approached, and no remedy was found. Lying sleepless and restless, as he himself stated to the writer, the greater part of the night preceding that eventful day, as he revolved within himself how the evil might yet be avoided, or which was the least to choose, suddenly the idea came into his mind of the creation of a new and temporary office in the government of the College, to be termed the 'Provostship,' into which Dr. Mason might be elected, with whatever salary and measure of power his friends might see fit to give. This, he thought, would probably satisfy both them and him, and permit the experiment to be tried of his government of the College, while it would leave the charter and property untouched, the condition being complied with, by means of a nominal President of the Episcopal communion.

"The plans of Mr. Hobart, once matured, never slept. He accordingly arose before day, and crossing the river to Long-Island, drove twelve miles to the seat of Mr. Rufus King, at Jamaica, whose influence in the Board was among the first; satisfied him during breakfast, of the feasibleness and prudence of the scheme, returned instantly to the city, called upon Mr. Oliver Wolcott, before he had left his house in the morning, and having convinced this gentleman also, whose opinions had the same weight with the Presbyterian, as Mr. King's had with the Episcopal members of the Board, before the hour of meeting had succeeded in further uniting so many leading voices in its favor, that, upon the opening of the business, when the Board met, the matter assumed that shape, and was carried in that form by an almost unanimous vote. Dr. Mason being elected 'Provost,' with an ample salary, and still ampler powers, and the Rev. Dr. Harris elected President, with but little provision for either."

BISHOP BENJAMIN MOORE.

"He was the scholar, the gentleman, and the Christian. In private life he won all hearts by gentleness and kindness, and a cheerful, unaffected simplicity, which recommended religion by the attractive garb in which he presented it.

"His public ministrations were similarly characterized; his looks, even in middle life, had in them something venerable; the mild expression of countenance—the intellectual contour of the head—the plain-parted hair—the tall, slightly bending, and attenuated figure, accorded well with the chastened tones of his voice, and the mild fervor of his sentiments; and all concurred to give to his whole appearance and manner what the heart of the Christian as well as the eye of the painter agree in terming an 'apostolic character.'

"Such did he appear to the members of his own communion: to those beyond it he presented the Church in an aspect the most favorable to win their good opinions. By the dignified gentleness with which he maintained its doctrines, and the consistent propriety which marked his course, both in public and private, he every where disarmed opposition, conciliated prejudice, and went further than perhaps any other individual could then have done in recommending it to public respect and confidence: it was not easy, its opponents found, to speak evil of a Church thus spiritually adorned, and meekly defended.

"For ten years he continued to preside in its councils with that mild and tempered sway which is felt rather than seen, and which, under certain circumstances, gains more by silent influence, than could be done by open energy. Under such circumstances was the Church placed during his episcopate, so that the Diocese of New-York may be esteemed equally happy both in its gentler and its more active ruler who succeeded him; each seemed fitted by Providence to the changing wants of an infant Church. It was nurtured in gentleness during its years of weakness, and invigorated by labor when time and the blessing of Heaven had given it strength."

LOVE OF THE LITURGY.

"He would not even hear of any defects of language in it. On one occasion, the author remembers to have heard from him, in answer to the charge of solecism, an eloquent vindication of these words in the Morning Prayer,—'which the craft and subtlety of the devil or man *worketh* against us,'—maintaining that the verb *singular* with the *plural* nominative was but a part of the dignified simplicity of the olden tongue, which would be spoiled by an over attention to grammatical nicety.*

"But with all its excellences, the Liturgy, as he often used to urge, must be united in by the congregation to be felt and rightly appreciated. 'That alone,' he used to say, 'makes it what it professes to be, "Common Prayer." In that it stands peculiar. In the Romish Church there *was* none; in other Protestant Churches there *is* none: it is our peculiar distinction, and, if true to ourselves, we may make it our peculiar blessing.' On one occasion he thus expressed himself: 'Mentally to join in the service is not sufficient; the congregation cannot be devout, according to the forms of the Liturgy, unless their voices accompany their hearts. And this vocal and responsive devotion, while it is the distinguishing privilege of Churchmen, contributes in a high degree to the solemnity, and beauty, and fervor, of our divine service.'"

CURIOUS ANECDOTE—CONFISCATION OF THE CHURCH LANDS IN VIRGINIA.

"That Patrick Henry, notwithstanding the slur often cast upon him of trimming to the popular gale, fought strenuously against it, and against the blind fury which led to it, is well known, but that it was at length carried through by one of those mysterious dispensations of Providence that, humanly speaking, 'puzzle the will,' is a fact, probably new to most of our readers. It was communicated to the author, many years since, by the late Judge Pendleton of Hyde Park, nephew to the elder Edmund Pendleton, of Virginia, to whom the fact related. The 'case' of the glebe lands, after going through the inferior courts in Virginia, had at length come up, for final adjudication, before the High Court of Appeal, in that State. This court consisted of three judges, of whom Judge Pendleton was one, holding, by seniority, the rank of President; his own opinion was in favor of the Church, his two associates were divided. The opinion of the Court was, therefore, to confirm the Church title; but such opinion was not yet a decision. The morning of the final sentence arrived, when Judge Pendleton was found dead in his bed; a stroke of apoplexy, in the night, had broken the feeble hold of life which belongs to an old man of fourscore, and in his pocket was found prepared, and ready for delivery, the decree of the Court, confirming, beyond appeal or reversal, the rights of the Church. Had he lived to pronounce the words, the decree would have been good; as it stood, it was but an act *inchoate;* the opinion of the Court, now composed of two, was divided, and therefore null. Thereupon the decree of the lower court took effect, which went to escheat all such lands and tenements upon the demise, or removal of the actual incumbents. Thus fell the Church in Virginia, at least in its *outward* strength; but may not an increase of *inward* have been the blessing intended and gained by it? Thus, at least, must the Christian think, and the Churchman pray."

CONFIRMATION AT HYDE PARK.

"In the sermon there delivered, and he always preached himself, the Bishop explained and enforced the nature, origin, and obligation of the rite of confirmation, with a clearness and force that brought it home to the understandings and consciences of all; preparing the minds of those about to receive it, and awakening those who already had, to a deeper sense of duty. This was from the pulpit, and addressed to all. But after the rite was administered, seating himself near the altar, and surrounded by those who had just received his apostolic benediction, like a father encircled by his children, he proceeded to address them specially on the covenant into which they had just entered.

"The author, indeed, can call to mind few scenes of deeper pathos than the one he saw exhibited on that occasion. The youthful circle, unbonneted and bareheaded, with here and there one in middle or advanced life among their number, deeming it becoming thus 'to fulfil all righteousness'—the young, with streaming eyes, trembling and agitated, some to the very verge of sinking beneath their feelings—the interested and eager circle behind of parents and friends, and congregation, hanging, as it were, upon the words of their spiritual father,—all tended to form a picture lovely to the eye of the philanthropist, and overpowering to that of the Christian.

"His address was simple, earnest, and affectionate. It concluded in these words:

"'Christians! use the means of grace, and you will obtain victory. *Read the word of* God with humility, with reverence, with the sincere purpose of applying all its truths, precepts, threats, and promises to your instruction, your consolation, your advancement in holiness and virtue.

"'*Lift up your souls to* God *in prayer and praise.* By stated devotions, as the morn of every day renews the goodness of your Almighty Benefactor, and its close finds you subjected to infirmities and sins, by the secret ejaculations of your hearts in the midst of the duties, the trials, disappointments, and innocent enjoyments of life, to Him who only can direct you, and keep you from falling; maintain intercourse with Heaven—you will be strengthened to resist temptation; you will be animated in your Christian course; and you will be raised above this transitory world, with the hope of those eternal glories prepared for you in the kingdom of your God.

"'Go then—ye are servants of Jesus Christ—it is a title infinitely more honorable than any which the world can bestow—for he is now the King of glory, and hereafter he will be the Judge of nations. Ye are candidates for immortality. Go—God is your Friend and Father; Jesus Christ is your Intercessor and Saviour; the Holy Ghost is your Comforter. What more, Christians, can you require to animate and encourage you! Heaven is in view! Fight a good fight; keep the faith; the Lord the righteous Judge, at the day of his appearing, will give you a crown of glory.'

"'Of the blessed influence of the apostolic rite on this occasion, the author can speak, he thinks, with confidence, and no doubt it was equally so on others—for it is observed by Dr. Berrian, that on such occasions, 'very often, indeed, a large part of the congregation was melted into tears.'"

FORMS OF PRAYER.

"The importance of forms of prayer is a question that now needs no longer argument. The different fate that has attended Protestant Churches, with and without that guard, has for ever settled it, and the daily widening adoption of liturgical forms, by those once hostile to them, is a full acknowledgment of their value. Among recent instances illustrative of this conviction, are the orthodox dissenting Churches in England, and the Baptist missionaries in India: the one adopting them as the best means of securing, the other of teaching the pure Christian faith. On this point, Bishop Hobart took what was then termed *high* ground, but what the Christian world now admits to be *just* ground, the value, nay, rather the necessity of a scriptural liturgy. The rampant heresies of an *unbridled* enthusiasm, and the *unchristianized* Christianity of cold Socinianism, have taught the Christian world, at least this lesson. The commendations passed upon the Liturgy by Adam Clarke, Robert Hall, and men of that stamp from without, are well known. The answer of one within, deserves to be recorded in connection with them. On their opinions being quoted to the late Bishop Dehon, of South-Carolina, as great concessions, his reply, equally novel and just, was, 'He who praises the Liturgy, praises himself; he does but pay a compliment to his own taste and judgment.'"

* The connecting of two substantives, joined by a copulative, and meaning the same or nearly the same thing, with a singular verb, is of frequent occurrence in the Latin language, and has not wanted imitators, we believe, even in modern English, who have sought to justify the usage on principles of universal grammar.—*Ed. Churchman.*

SCOTTISH CHURCH.

"While the spiritual character of the Scottish Church was, in England, always respected, its Episcopacy being direct from their own nonjuring bishops, at the Revolution of 1688, its temporal condition was altogether the reverse, being one of poverty, secrecy, and persecution. On this subject, the late Bishop Kemp, of Maryland, a convert to it in his youth, in Scotland, used to relate, that when first admitted to its meetings, he was taken in and out blindfold, lest, peradventure, he might prove false and betray them. The penal statutes enacted against them as Jacobites, during the earlier period of the Hanover line, were severe, and even capital; and during the continuance of the Stuart race, could never be expunged from the Statute book, however in practice mitigated. But, within three years after the kindness shown by them to our destitute Church, their own affairs came to a crisis."

DECISION.

"On approaching Detroit, in the Territory of Michigan, whither he had gone for the purpose of laying the corner-stone of a church, to the establishment of which, in that distant region, far beyond the bounds of any organized diocese, he had looked forward with great anxiety, he was met, upon landing, by the members of the masonic lodge, which comprehended, at the time, all the influential men in that place. These had come forth in all their paraphernalia of splendid mystery to do honor to the occasion, and now circled around him to accompany him in the ceremonial.

"The moment was critical, but he hesitated not a moment,—'No, gentlemen!' said he, addressing them, 'this cannot be; I come here to lay the foundation of a Christian church, not of a Heathen temple; if you accompany me at all in that ceremony, it must be as humble Christians.' They heard the reproof in silence—retired, and returned divested of their unmeaning finery."

"Among the clergy of the Diocese of Connecticut, during the vacant Episcopate, was one, whose orders having been obtained, from Bishop Provoost of New-York, through the means of forged certificates, was subsequently revoked, and himself degraded, by an act, in the absence of diocesan authority, of the united House of Bishops. In defiance, however, of their jurisdiction, to which he was amenable, perhaps, rather by courtesy than canon, he continued to officiate, and his congregation to sustain him in his contumacy. From a willingness, as the Bishop thought, to submit themselves to Episcopal authority, but, as the event proved, to entrap him into some recognition of their irregular pastor, the Vestry addressed to Bishop Hobart a request that he would include their church in his annual visitation of the Diocese; he promptly replied in the affirmative, but added, that it must be as a *vacant* church.

He went accordingly, reaching it at the prescribed hour of service, but on alighting from the carriage, at the church door, was received by the preacher himself in his sacerdotal robes, surrounded by the leading persons of the congregation. The decision to which he found himself thus suddenly called, was a painful as well as a critical one—legal rights he there had none—if he entered the church, he placed himself within the power of its unworthy occupant—to withhold the services he came to give seemed to be unchristian—to proceed with them was to sanction high disorder. His choice was quickly made—he returned to his carriage. It was a mark of condemnation which went beyond admonition. Some, indeed, cried out against it as harsh and unchristian, but it awakened the majority to a better judgment; and they soon after dismissed their irregular and undeserving minister.

CHURCH IN VIRGINIA.—From all that we can learn, the general reception of the History of the Church in Virginia, by the Rev. Dr. Hawks, has been such as our high opinion of the work led us to anticipate. The Episcopal Recorder has taken pains to make his readers favorably acquainted with it, and we hope that for the good of the Church, this example will be followed by our other periodical journals. For the following extract from the Quarterly Review, we are indebted to the Episcopal Recorder, who well remarks that the authority in the present case will be considered impartial.

"The church history of our Union, we refer now to all the different sects in the country, is almost untrodden ground, and certainly no one, (to judge from the present specimen,) is better fitted to be the pioneer in this interesting and worthy labor, than the author of the History of the Episcopal Church. Of that Church, he is well known from his learning and eloquence to be a distinguished ornament, and from the time he has devoted to the subject, and the materials, which by patient industry he has collected, it would appear that no one was more capable of illustrating her annals. The work shows abundant marks of laborious research, and careful investigation and comparison; and though more peculiarly acceptable to the members of one religious persuasion, yet from its connexion with the general history of our land in its first advances toward nationality, it may present much to engage the attention of all readers. The reverend author writes with the inclination belonging to his persuasion and profession; though exhibiting none in a degree to interfere with a dispassionate and just view of the great interests involved. The ultimate advantage to the cause of religion, seems to have been one main object which promoted his efforts, and in this, certainly, he will have the good wishes and countenance of every friend to her advancement."

SUNDAY SCHOOL SOCIETY.—We have been requested by the Treasurer of the New-York Protestant Episcopal Sunday School Society to state that his annual report of donations and collections must be presented to the board on the 23d instant. He therefore requests that those congregations who have not sent in their annual amounts, will do so in time to be embraced in his report.

THE REV. HUGH SMITH.—We take great pleasure in publishing the following correspondence, which, with the accompanying resolutions, is a just evidence of the estimation in which the missionary of "the Holy Evangelists" has been held by those among whom he labored. We beg leave at the same time to congratulate the congregation of St. Peter's on the acquisition of one whose past career justifies their high expectations of usefulness.

New-York, March 15th, 1836.

REV. AND DEAR SIR,—The undersigned, a committee of the congregation of the Mission Church of the Holy Evangelists, have the honor of presenting to you the accompanying resolutions, unanimously passed at a public meeting of the congregation held on Monday evening, 14th instant.

Although sensible that no mark of human respect is the reward sought by the faithful, devoted, and affectionate pastor, yet we should feel ourselves wanting in gratitude and reciprocal attachment, should we withhold the testimony due to ministerial fidelity. If fervent pleading before GOD in our behalf—if kindly warnings of the danger of sin—if serious entreaties to holiness—if careful watching for souls as one that must give account to GOD—if diligent attention to the sick, the poor, the needy, and the destitute—if imparting comfort to the distressed, and consolation to the bereaved and afflicted, could gain for a pastor the affections of a people, our hearts must be strangely insensible not to feel and deplore the loss we sustain.

But while the consciousness of having faithfully discharged (as far as human ability would permit) the duties of so arduous a station, and the satisfaction of having many souls to present to GOD as the seals of your ministry among us, must be the highest earthly reward, and the crown of future rejoicing, be pleased to accept, Rev. and dear Sir, this feeble expression of our sincere and affectionate regard; and although we are no longer to be connected by the ties of pastor and people, we indulge the hope there will never be a diminution of the friendly interest which has been created by your labors among us.

And while we tender you these resolutions, with the assurance of our highest respect, and a continuance of our prayers for the health and happiness of yourself and family, and for a blessing upon your future labors in the ministry of the Church of GOD, wherever you may be; we would earnestly solicit your intercessions before the throne of grace in behalf of those in whose memory your services are still very dear.

With sentiments of cordial esteem,

We remain respectfully yours, &c.

DAVID H. SHORT,
GEORGE C. MORGAN,
DANIEL SMITH.

To the Rev. Hugh Smith.

Whereas, the congregation of the Mission Church of the Holy Evangelist, truly appreciating the great advantages they have possessed in the pastoral services of the Rev. Hugh Smith, and the great loss they have sustained in his removal, and wishing to testify to him the deep and affectionate respect with which they relinquish his valued labors among them, do therefore

Resolve, That we are truly sensible of the value and importance of the ministerial labors and efficient services of our late revered pastor, the Rev. Mr. Smith, and of the great loss which (we believe) not only ourselves, but also the City Mission Society has sustained in his resignation.

Resolved, That a committee be appointed in behalf of this congregation to wait upon the Rev. Mr. Smith, and to present him this testimony of our gratitude for his faithful and devoted ministry among us, with our fervent prayers that GOD, whose word he has faithfully and unweariedly dispensed to the congregation of the Holy Evangelist, may continue to bless and prosper his future labors to that of St. Peter's, and give to him and his family health and peace.

Resolved, That a copy of these resolutions, signed by the Chairman and Secretary, be sent to the Churchman for publication.

SAMUEL MARVIN, *Chairman.*

A. H. WASHBURN, *Secretary.*

New-York, March 16th, 1836.

GENTLEMEN,—My last pulpit address to my late and much-loved people of the Mission Church of the Holy Evangelists, gave full and public expression to my grateful feelings for their marked and unwavering kindness, and to my deep and affectionate interest in their welfare.

But the receipt of your communication of last evening, which conveyed to me the resolutions adopted at a public meeting of the Congregation, held on the 14th instant, and which accompanied those resolutions by so many touching expressions of kindness and undeserved approbation—demands from me, at least, the acknowledgment of its receipt, and the poor return of the thanks of a full heart. Necessarily constrained, during my ministry among you, to forego the privilege of pastoral intercourse, except in cases of sickness or sorrow, I could not have dared to hope, that my public labors, however faithful in intent, could have given me so large a claim upon your regard, or so strong a hold upon your feelings. Cheered, as we unitedly were, by the growth and stability of the Congregation, and by evidences of some degree of spiritual good, I feel that these results, under GOD, are largely to be ascribed to the kind countenance and efficient co-operation of an attached and spiritually-minded people. Arduous as were my duties among you, they were lightened by the zeal and love of those to whom I ministered. Be assured, that in dissolving the *official* relation in which I stood to the Congregation of the Church of the Holy Evangelists, I break none of the ties of friendship or of Christian interest. The recollection of their past kindness will still be cherished, and they will still have my warmest wishes for their individual welfare and their associate prosperity. Especially do I pray, that to this large and interesting Congregation, in the providence of GOD, a pious, able, and efficient pastor may speedily be sent, who shall satisfactorily and usefully minister among them in holy things. With my sincere thanks for the very kind and feeling manner in which you have conveyed to me the sentiments and wishes of the Congregation, and with the assurance of unaltered regard for them and for yourselves,

I remain, Gentlemen,

Your Friend and Servant in CHRIST,

HUGH SMITH,

Rector of St. Peter's Church, N. Y.

To Messrs. David H. Short, Geo. C. Morgan, Daniel Smith, } *Committee.*

SPIRIT OF MISSIONS.—The subject of the following communication is one on which, for the want of adequate information, we have not ventured to express an opinion. Our own views would have inclined us to coincide with the suggestions which have been made by our brother editors, but we have refrained from expressing them, on the general principle that a committee, devoting its special attention to a special subject is likely to be influenced by many considerations not obvious to a remote spectator.

Rev. Sir,—I have seen lately, in some of our Episcopalian periodical publications, a suggestion that the duty of editing our missionary paper or pamphlet, called the Spirit of Missions, should be imposed on the two Secretaries of the Domestic and the Foreign Committees. How well such an arrangement would be found to answer in practice, I do not know. But I have some apprehensions in regard to a proposition of this character. Some of my friends are editors of one or another of the numerous offspring of the periodical press; and while they feel (quite enough perhaps) the trouble, they lament, as a much greater burden upon their minds, the responsibility; since they cannot please all, and very frequently displease some of their readers. Ought not our two Secretaries, in their character of Agents, to please all, as much as possible? May not their usefulness be diminished, if they are compelled to appear in the unpitied occupation of editors, and be subject to the ungracious remarks of all who choose to criticise or find fault with their publication?

Yours very respectfully,

Y. Z.

DR. BLOOMFIELD'S GREEK TESTAMENT.—We stated a few weeks since that a second edition of this valuable work had lately been published in England. We are happy to add, on the authority of the following communication, that the work is to be republished in this country.

MR. EDITOR,—A letter, which I have just received from the Rev. Dr. Bloomfield, Editor of the Greek Testament, with critical and exegetical notes, contains information in which theological students are particularly interested, and which I have no doubt you will cheerfully communicate to them through the medium of the Churchman.

A second edition of this valuable work was published in England early in December last; and with the author's consent, "a reprint of this edition is to be brought out by Messrs. Parkins, Marvin & Co., of Boston, to whom two copies were sent" previously to December 16th. The laborious author states that "this edition has cost him infinite pains, indeed little short of that bestowed on the first," that "no inconsiderable part is either new, or in a manner rewritten, or at least remoulded." Those who are accustomed to literary exercises of this kind, will readily believe that this is not the language of exaggeration. The student of the New Testament who purchases Dr. Bloomfield's work, should be careful to procure the second edition.

It may further interest the lovers of the Bible and of antiquity, to know that the same learned writer is occupying his leisure time in preparing a critical edition of Josephus. This work will be a valuable accession to the library of the theological student, who ought to be familiar with the writings of the great father of Jewish history.

H.

MISSIONARIES TO GREECE.—The Rev. Mr. Bryant and his companions arrived at Athens on the 30th December, after a passage of 10 days from Malta, well and happy.

REGENERATION.—Zeta will conclude his essay in our next, when the opposite side of the argument will be commenced by "Discussion." Zeta writes with no little ability, and admirable temper; and his respondent, we are sure, will obtain the same suffrage from his readers. We are happy in having our journal made the vehicle of such Christian disputation on so important a theme.

THE BRITISH PULPIT.—An octavo volume of more than 500 pages, printed in double columns, has recently been edited by the Rev. W. Suddards, Rector of Grace Church, Philadelphia, containing sermons by the most eminent living divines in England, Scotland, and Ireland. Some of the preachers whose discourses are given, belong to the Established Church; though the greater part are either Methodist, Congregational, or Presbyterian. The volume is interspersed with "Pulpit sketches," scriptural illustrations, and selections on the office, duties, and responsibilities of the Christian ministry, with portions of which we hope to enrich our columns. Among the divines of the Establishment, whose sermons appear in the collection, are Mr. Melville, Mr. LeBas, and the Bishop of London.

WHERE WAS YOUR CHURCH BEFORE LUTHER?—The Catholic Herald of last week has favored us with a short discourse on this text. Will he give us another next week, on the following: Where was your garden before it was weeded?

TO CORRESPONDENTS.—"C. S. A." and "Hesperus," are received.

The writer of "Dio," is unknown to us, but we are much pleased with his piece, and shall be happy to have him make a frequent use of our columns.

INTELLIGENCE.

Diocese of South-Carolina.—We published last week a notice of the most important items in the proceedings of this body. We have since received the Gospel Messenger, the publication of which has been suspended for some months. Among other interesting articles it contains the address of Bishop Bowen to the Convention. From it we learn that the Diocese is in a highly prosperous state, and that there is not a parish in it capable of maintaining a minister, even with such assistance as the Protestant Episcopal Society for the Advancement of Christianity can afford, vacant. Bishop Bowen also states, "One or two new stations of our ministry have been added," and that the state of things in some of the old ones has decidedly improved.

The corner-stone of St. Stephen's Chapel, (a free church,) has been laid upon a site given by "a venerable female member of our Church," on Anson-street. This location the Messenger regards as more favorable than the former. The church will, it is estimated, cost $10,000, of which amount $3600 is yet to be obtained.

The corner-stone of St. Philip's has been laid on the original site.

St. Peter's Church, Charleston, erected by a congregation organized by, and under the pastoral care of the Rev. William H. Barnwell, has been completed and consecrated.

A new church has also been consecrated at Mount Pleasant, Christ Church Parish, and another will soon be completed at Wilton.

The following paragraph will show what has been done by the Bishop under the resolution of the Convention, relative to the religious instruction of servants:—

"It is proper that I should inform you of the degree in which the intention of the Convention, in passing certain resolutions on the subject of the religious instruction of our slave population, has been fulfilled. The pastoral letter requested, was prepared as early as the numerous engagements of my time would permit; but when it had been addressed to the several ministers and parishes, and was about to be sent to them accordingly, the public mind was thrown into a state which it was supposed would render it worse than useless to offer its contents to the attention of any, by the discovery of an utterly unwarranted and reckless interference with this description of our population, by the systematic measures of an ill-advised, absurd, and malignant philanthropy of abolitionism. How far this conduct, which no consideration of sound religion, or reasonable practical humanity, could warrant, may extend in interrupting the good contemplated and desired to be done by the religious instruction of the colored population of our parishes, it is not easy yet for us to perceive. That it has not a little interrupted it, is certain: nor can it easily be seen how the measures referred to can be made possibly conducive to the moral benefit, or indeed to any other benefit of these people, unless savageism and outlawry be a preferable state of human existence to that of domestic servitude, under the benign influence of Christian principles and institutions. For any other result of the course by which the public mind has so unhappily been excited, these agitators themselves neither show, nor could with any shadow of reason anticipate, any scheme of practical provision.

"The catechism for the use of ministers and catechists, in giving religious instruction to the slave population, is not yet ready for publication. The preparation of it has been committed to three clergymen of the city, who have kindly undertaken the task, and have prosecuted it with care and diligence."

We have only room for the following portion of additional extracts from the address:—

"There is satisfaction also in the addition of several to the number of our clergy, all of whom are usefully engaged in the work of their calling. The Rev. Mr. McKenny, last year reported to you as officiating in St. John's Collection, having since been regularly dismissed according to the canon, from the Diocese of Maryland, and received into this, has been recognised as the rector of that parish, to which he had before been elected. The Rev. W. W. Spear, Deacon, has been in the same regular manner received on letters of dismission from the ecclesiastical authority of North-Carolina into this Diocese, and is serving St. Michael's Church as an assistant minister, together with the now aged person who for many years has acted in that capacity, but is by this arrangement relieved of most of the burden which he had so long borne with cheerfulness and fidelity. Three other clergymen have been added to our number by ordination; these are the Rev. Stephen Elliott, jun., the Rev. B. C. Webb, and the Rev. Cranmore Wallace. Mr. Elliott had engaged to serve the church at Wilton, in St. Paul's Parish, but by the concurrence of my opinion with his own, that a more important field of service was opened to him by an appointment of the Trustees of South-Carolina College, he has left that station, and entered on the duties of Professor of the Evidences of Christianity and Sacred Literature at the college.

It is our joy, common with that of the whole Christian community, that such an appointment has been made and accepted. Mr. Webb is appointed in conformity with the provisions of the 17th canon, to officiate as minister of St. Luke's Parish, and Mr. Wallace is for the present assisting the Rev. Mr. Trapier in the combined charge of the Domestic Mission, and St. James', James Island, at the same time that he is engaged in the business of tuition in this city. Besides the three persons mentioned as deacons ordained from among the candidates for orders in this Diocese, the Rev. Mr. Screven, the Rev. Mr. Cobia, and the Rev. Mr. W. Johnson, have been admitted to Priests' Orders. Mr. Johnson has received, on his application for it, the certificate required by the 4th canon of 1835, and removed into the Diocese of Alabama. The Rev. M. A. Perry also has removed from the Diocese, having returned to that of New-York, and resumed his ministry there. Four persons have been received as candidates for orders since the last Convention, viz. Mr. J. Stewart Hanckel, Mr. Robert T. Howard, Mr. Francis Lee, and Mr. John B. Campbell, jun. The number of candidates now registered in the Diocese is six.

The Rev. Mr. C. P. Elliott has been elected to the charge of St. Mark's Parish, Clarendon, and the Rev. Mr. Thomas to that of St. John's, Berkley. The Rev. M. Fowles, who had officiated under a temporary engagement in the last named of these parishes, has been appointed to serve, in the place of Mr. Elliott, removed to Columbia, the newly-organized congregation at Wilton.

The church at Greenville has been advantageously served during the summer and autumn by the Rev. C. C. Pinckney, under a joint appointment of the vestry of that church and the Trustees of the Society for the Advancement of Christianity. It is expected that he will resume the duties of that station in the spring. The Rev. Mr. William Elliott, who was last year reported as appointed to St. Luke's Parish, has since, by the concurrent consent of the vestry of that parish and the ecclesiastical authority, relinquished its service, and accepted an invitation to officiate as an assistant minister at St. Paul's Church, Radcliffeborough.

The Rev. Mr. Trapier has resigned the charge of St. Andrew's Parish, and having understood the vestry to desire my concurrence in their wish, that the Rev. Dr. Adams should be their minister, such concurrence was, of course, without hesitation expressed. I am since without information of any proceedings had in that parish.

I have visited since the last Convention Trinity Church, Edisto, the Church of Grahamville, St. Helena's Church, Beaufort; St. Helena's Church, St. Helena's Island; St. Luke's Parish, St. Bartholomew's Parish, Sheldon Church, Prince William's; Grace Church, Sullivan's Island; St. James', Goose Creek, and St. Thomas' Church, St. Thomas' Parish. Confirmation was administered at only the four first of these places. At St. Helena, on my visiting it, a small chapel provided for the accommodation of a summer congregation, residing at the eastern extremity of the island, was consecrated.

An appointment to visit the church on Hilton Head was frustrated, by the failure, through mistake, of some necessary arrangement.

It was gratifying to learn on my visit to St. James', Goose Creek, that the so-much admired parish church of that parish was soon to be put under thorough repair. It is a relic of the elder days of the Church in this portion of it, which should be preserved with sacred concern. The parish is now vacant, nor is encouragement given to expect that the means can now be had of supporting any one as its minister. There is reason, however, to hope that in a few years more, a sufficient number of families of our communion will reoccupy that once populous settlement of them, to admit the restoration of the offices of the Church there with promise of usefulness. The spirit is not wanting, I trust, among the few who are now charged with the business and interest of the Church in that parish, to do all that is necessary to its recovery from its fallen state. A lay preacher has been licensed, with the approbation of the vestry, to read at the church, and give instruction to the colored people, who numerously attend it whenever it is opened for divine service.

Besides the churches named above, confirmation has been administered also for the city churches, in St. Philip's temporary Church. The whole number confirmed since the last Convention is 186.

The Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, has continued its useful operations in the employment of ministers on missionary service, and in the distribution of Bibles, Prayer-books, and Tracts. The annual report of its proceedings will soon be ready for distribution. Several ministers, not otherwise engaged, or not serving particular churches, have rendered service by my request, under a proceeding of the Society, placing at my disposal a small fund, in a manner as acceptable as disinterested. The Rev. Mr. Perry, the Rev. Mr. W. Johnson, the Rev. Mr. Cook, the Rev. Mr. Webb, and the Rev. Mr. C. P. Elliott, have variously been thus engaged in occasional missionary service. A new congregation having been organized at Edgefield, by an influence happily exerted there, chiefly by the Rev. Mr. Hanckel, I have gladly appropriated to the expenses incurred in visiting it by several of the clergy, and particularly by Mr. Cook, who remained there some weeks, such means as the Board had subjected to my use."

Southern Churchman.

Diocese of Michigan.—A meeting of the bishops was appointed to be held in this city, on Wednesday, the 10th inst., to take into consideration the application from Michigan, in relation to the election of a bishop for that Diocese. We have received from an authentic source the following statement of the proceedings of the bishops assembled on the occasion.

The expected meeting of bishops was held yesterday, in this city, on the application of the Diocese of Michigan for a bishop. It resulted in a delay of further action on that measure, till a majority of the bishops, who are to be again invited to assemble in June, shall define the most proper mode of proceeding in these very important cases. Five bishops were present, of whom three were in favor of this resolution. The other two were for postponing it, that another might be first considered, which set forth, that as canonical action on the Michigan case had begun, in the communication, by the presiding bishop to the other bishops, of the request of that Diocese, it was proper to go forward with it at once; the presiding bishop to collect the voices of the bishops as he might deem best. The motion to postpone was lost; and the resolution in favor of another meeting of the bishops will immediately be issued in a circular to them.

It is possible that the object of the proposed meeting in June will involve the questions: Whether the bishops, when not sitting as a branch of the General Convention, are "the House of Bishops;" and, Whether, if not the House, they are a "body," in such a sense as that the majority of them can bind the minority, in any point beyond the mere voting in order to the "selection" prescribed by the canon.—*Episcopal Recorder of Feb.* 13.

NEW-YORK PROTESTANT EPISCOPAL SUNDAY SCHOOL SOCIETY.

THE Stated Annual Meeting of the Board of Managers, (previous to the anniversary,) will be held in the Sunday school-room of St. John's Chapel, on Wednesday evening next, at half-past seven o'clock.

By Order,

THERON WILBER, *Secretary.*

The Board is composed of clergymen having schools in connection with the Society; clergymen of the Protestant Episcopal Church, residing in the city of New-York; life subscribers; male superintendents, and two delegates from each school.

Superintendents and conductors of schools in connection with the Society, in making their reports, will please make use of the printed blanks already sent them, and transmit the same to the Secretary previous to the 23d instant. THERON WILBER.

New-York, March 15, 1836.

A PRINTER WANTED.

THE undersigned gives notice that the Foreign Committee are desirous to send out to the press department of the Greek Mission, at Syra, a suitable person as printer, to carry on the work of the office, under the superintendence of the Rev. Dr. Robertson, the missionary there. Applications to be made at the office of the Foreign Committee, New-York, to

JAMES MILNOR, *Secretary*
and General Agent.

DOMESTIC MISSIONS.

THE Domestic Committee of the Board of Missions invite attention to the following list of vacant missionary stations:—Milwalky, Wisconsin Territory; Marion, Ohio; New-Albany, Indiana; Lawrenceburg, Indiana; Evansville, Ind.; Vincennes, Ind.; Juliet, Illinois; Rushville, Illinois; Lower Alton, Illinois; Jefferson Barracks, Missouri; Shelbyville, Kentucky; Memphis, Tennessee; Randolph, Tennessee; Jackson, Tennessee; Athens, Tennessee; Tuscaloosa, Alabama; Demopolis, Alabama; Tallahassee, Florida; Jacksonville, Florida; Key West, Florida; Indianapolis and Shelbyville, Indiana.

N. B. Every application for appointment as a missionary, should be accompanied with the testimonial required by the 11th article of the Constitution of the Domestic and Foreign Missionary Society. tf

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Calendar.

MARCH.

20. 5th Sunday in Lent.
25. Annunciation of Virgin Mary.
27. Sunday before Easter.
28. Monday before Easter.
29. Tuesday before Easter.
30. Wednesday before Easter.
31. Thursday before Easter.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

SINCE the last public acknowledgment, the Committee have received—

By the hands of Mr. Stephen Greenland, the amount of a collection in St. Paul's Chapel, after a sermon by the secretary and general agent, $201 00—Left at the Phenix Bank, to be added thereto, 2 00 — Total, $203 00.

By the hands of Messrs. Swords, Stanford & Co., from the Rev. M. A. Curtis, of North-Carolina, 4 00—"Offerings of the Church," from Trinity Parish, Fairfield, Conn., by the Rev. N. E. Cornwall, 4 41. — Total, $8 41.

For foreign missions, from J. P., $5 00.

By the hands of Thomas Robins, Esq., receiving agent in Philadelphia, contributed by the congregation of St. Andrew's Church, Philadelphia, for the support of the Rev. H. Southgate, missionary to Persia, in completion of the first year's pledge of $1000 00 per ann., for that purpose, 100 00—By the hands of the Rev. W. H. Barnwell, Rector of St. Peter's Ch., Charleston, from the St. Peter's Working Society, for the China mission, 170 00—Donation from an unknown benefactor, left at Phenix Bank for Greek mission, 1 00—By the hands of Mr. George C. Shepard, of Stratford, Conn., collected on the first monday evening in March, at the monthly concert of Christ Church, Stratford, Conn., for China mission, 10 00—Donation from a member of St. Luke's Church, 5 00.

Amount of the whole, $502 41

HENRY CARY, *Treasurer.*

New-York, March 15, 1836.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE subscriber as Special Agent to collect funds, &c., for the General Protestant Episcopal Sunday School Union, gratefully acknowledges the receipt of collections from the city of New-Orleans, $560 00—From the city of Natchez, 340 00.

Total amount, $900 00

F. H. CUMING, Special Agent, &c.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of Five dollars at the hands of the Rev. Wm. F. Walker, being a proportion of the offerings of the Church of the Nativity, in the city of New-York. One Hundred dollars at the hands of A. P. Merrill, Esq., being a donation made by a member of the congregation of Trinity Church, Natchez, in addition to the late collections made by the Rev. Mr. Cuming in that city—Also, Two dollars and fifty cents, donation from a member of St. Luke's Church, New-York, at the hands of Mr. A. Ten Broeck.

FLOYD SMITH, 46 Lumber-street.

March 15, 1836.

NEW-YORK P. E. SUNDAY SCHOOL SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Sunday School Society, gratefully acknowledges the receipt of the following sums, viz.

Offerings of the Sunday school of St. Clement's Church for February, $4 03—From Christ Church Association for the Promotion of Christianity, by Mr. J. S. Sloan, 25 00—Balance of amount collected at Trinity Church, after deducting twenty dollars for the use of its Sunday school, 63 50.

Total amount, $92 53

March 17, 1836. E. WENMAN, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From the Association of Christ Church for the Promotion of Christianity, by their treasurer, $13 00—From an annual subscriber, 1 00.

Total amount, $14 00

WM. H. TOWNSEND, *Treasurer,*

March 16, 1836. 166 Barrow-street and Bank of America.

DAILY INFANT MISSION SCHOOL, NO. I.

THE Treasurer of the Ladies' Board of Managers of the Daily Infant Mission School, No. I, acknowledges the receipt of the following sums to be devoted to the support of the school:

By Miss Boardman: Miss Jones, $1 00—Mr. James Smith, 1 00.

By Miss Haight: Mrs. J. D. Beers, 2 00—Mrs. Beers, annual subscriber, 1 00.

By Miss Boardman, collected by Mr. A. L. McDonald, jun.: J. Bleecker & Sons, 10 00—Jonathan Goodhue & Co., 10 00—A. L. McDonald, jun., 5 00—Mrs. P. F. McDonald, 5 00—Mrs. Lee, 1 00—W. C., 2 00—Cash, 10 00—Mrs. Graham, 2 00.

Total amount, $50 00

Also received at the school, a donation of 3 frocks, and 8 under garments, from the young ladies of Mrs. Starr's school, and a valuable bundle of clothing from a friend.

By order,

LAVINIA H. BLUNT, Treasurer.

CITY MISSION.

THE Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of $100 00, from Thomas Otis, by J. R. Le Roy.

LEWIS PHILLIPS, *Treasurer.*

March 17, 1836.

CALVARY CHURCH.

THE vestry of Calvary Church thankfully acknowledge the following sums toward building their church:—

Collection made in Grace Church on Sunday morning last, $300 00—William B. Astor, Esq., 50 00—James I. Stewart, Esq., 25 00—Lady of St. John's Church, 5 00—A Friend, 5 00.

Total amount, $385 00

March 17, 1836.

NOTICE.

THE Acting Agent of the General Protestant Episcopal Sunday School Union, takes pleasure in acknowledging the receipt from the American Bible Society, of the following liberal donation for gratuitous distribution:

500 Common 18mo. Bibles, sheep, 45 cents,	$225 00
2000 Pocket Testaments, cloth, 9 cents,	180 00
	$405 00

LOUIS SHERMAN, 46 Lumber-st.

New-York, March 17, 1836.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 17th, from the following persons, viz.

M. Mathews—Rev. John W. Dowdney—Mr. Merideth—Miss B. Bostwick, *with remit.*—Rev. John Brown—Lewis C. Segee—Samuel Cox—Wm. Magens, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Rev. F. H. Cuming, *with remit.*—John C. Pechin, 2—Charles Stimpson—A. P. Merrill, Esq., *with remit.*—Postmaster, Geo. King, *with remit.*, Feb. 23—Postmaster, L. Townsend—Julius Hale—J. Nitchie—Secretary of Trinity Church, Sunday school, Newport.

PEW FOR SALE.

PEW No. 96, on the ground floor of Christ Church, Anthony-street. The pew is well situated, and will be sold low, as the family are about leaving the city. Apply at the Book-store of N. B. Holmes & Co., No. 262 Greenwich-street.

March 16, 1836. 5w.

THE REV. S. P. PARKER,

Of Stockbridge, Mass., (formerly Associate Principal of the school known as that of Adams and Parker,) proposes to receive SIX BOYS into his family, and to prepare them for the counting house or college. Parents will perceive, that with this small number, instruction can be thorough, and adapted to the individual. It is his especial purpose to join with it that religious culture, and those home influences which are felt through life.

Stockbridge is well known as a delightful village, about thirty miles from Hudson. A daily stage runs between the two places, and upon the completion of the Hudson and West Stockbridge railroad, the distance will be only twelve hours from New-York.

Mr. Parker suspends for the time being his ministerial labors, and will give his chief attention to the school.

Terms—$300 per annum, payable quarterly in advance, tuition, board, bedding, washing, fire, lights, &c.

Mr. Parker will remain in town till the 23d instant, previous to which inquiries may be addressed to him at "Francis' book store, 252 Broadway;" and after that at "Stockbridge, Mass."

He has the liberty of referring to the Right Rev. Bishop Onderdonk, Rev. Drs. Milnor, Berrian, Hawks, Eastburn, Cutler, the Rev. J. F. Schroeder, the Hon. James Kent Samuel R. Betts, John Anthon, Esq., Murray Hoffman, Esq., Robert Sedgewick, Esq., Ogden Hoffman, Esq., Dr. Edw. Delafield, Samuel Ward, Esq., Frederick Sheldon, Esq., Philip Hone Esq., Elihu Townsend, Esq., Charles King, Esq., Isaac Jones, jun., Esq., Stephen Whitney, Esq., Jonathan Goodhue, Esq. 2w.

NEW BOOKS.

100 copies of Professor Hale's "ILLUSTRATIONS OF THE LITURGY," on hand, and for sale by the General Protestant Episcopal Sunday School Union.

March 17, 1836.

The Life of God in the Soul of Man.

Our sins our nobler faculties debase,
And make the earth a spiritual waste
Unto the soul's dimm'd eye:—'t is man, not earth—
'T is thou, poor, self-starved soul, hast caused the dearth.

The earth is full of life: the living Hand
Touch'd it with life; and all its forms expand
With principles of being, made to suit
Man's varied powers, and raise him from the brute.
And shall the earth of higher ends be full?—
Earth which thou tread'st!—and thy poor mind be dull?
Thou talk of life, with half thy soul asleep!
Thou "living dead man," let thy spirits leap
Forth to the day; and let the fresh air blow
Through thy soul's shut up mansion. Would'st thou know
Something of what is life, shake off this death;
Have thy soul feel the universal breath
With which all nature's quick! and learn to be
Sharer in all that thou dost touch or see.
Break from thy body's grasp thy spirit's trance;
Give thy soul air, thy faculties expanse:—
Love, joy,—e'en sorrow—yield thyself to all!
They'll make thy freedom, man, and not thy thrall!
Knock off the shackles which thy spirit bind
To dust and sense, and set at large thy mind.
Then move in sympathy with God's great whole,
And be, like man at first, "A LIVING SOUL!"

* * * * * * *

Debased by sin, and used to things of sense,
How shall man's spirit rise and travel hence,
Where lie the soul's pure regions, without bounds—
Where mind's at large—where passion ne'er confounds
Clear thought—where thought is sight—the far brings nigh,
Calls up the deep, and now calls down the high.

Cast off thy slough! Send thy low spirit forth
Up to the Infinite; then know thy worth.
With Infinite be infinite; with Love, be love;
Angel, midst angel throngs that move above;
Ay, more than angel: nearer the great Cause,
Through his redeeming power, now read his laws—
Not with thy earthly mind, that half detects
Something of outward things by slow effects:
Viewing creative causes, learn to *know*
The hidden springs; nor *guess*, as here below,
Laws, purposes, relations, sympathies—
In errors vain. Clear Truth's in yonder skies.

Creature all grandeur, son of truth and light,
Up from the dust! the last, great day is bright—
Bright on the holy mountain, round the throne—
Bright where in borrowed light the far stars shone.
Look down! the depths are bright! and hear them cry,
"Light! light!"—Look up! 't is rushing down from high!
Regions on regions—far away they shine:
'T is light ineffable, 't is light divine!
"Immortal light, and life for evermore!"
Oft through the deeps is heard from shore to shore
Of rolling worlds—"Man, wake thee from the sod—
Wake thee from death—awake!—and live with God!"

DANA.

From the British Magazine.

THE MARTYRS' FIELD AT CANTERBURY.

"The noble army of martyrs praise thee."

"Do you see that singularly-shaped field here beneath us, with low hawthorn hedges? There are a few sheep lying round the shallow pond at the bottom of it. That is the Martyrs' Field—tradition calls it so—and there is every reason to believe that the martyrs who sealed their profession of faith with their blood, in Canterbury, were really burned in that very spot. This steep mound would afford convenient room for the spectators of the awful tragedy, and that strange hollow—it is dry in the summer—was certainly a work of art, and made, or if not made, used, for the very executions." And so I was come to the end of my pilgrimage, to a place of much note; for, during the Marian persecution more suffered in Kent, I believe, for their religion than in any other county in England; and of those the large proportion in Canterbury. And the very last martyr-fires that scared England, and that within six days of its deliverance, blazed on this very memorable spot. Memorable! yet how little it is remembered. It is called the Martyrs' Field; yet the shepherd thinks nothing probably of the meaning of the words, as he passes to and fro with his few sheep. The children play here, and in the dry summer run races up and down this hollow, and the grown boys try strengths in leaping across it, and little care that once it streamed with blood instead of water—the blood of those of whom "the world was not worthy;" and so the little ones can reach the fair maythorn boughs from the hedge, and find daisies and dandelions enough for their chain, few care to teach them how every flower and herb there was withered once with hotter fire than the midsummer sun's heat, that flashed and sparkled here as it bore the living sacrifice up to God. Ought these things to be so forgotten? Are we, then, so degenerate, so unworthy of our forefathers, that a senator has dared to speak of martyrs' records as "old almanac stories?" "They are old almanac stories," it was well answered, "but they are red-letter stories—they are written in blood." Come, then, let me do my part—let me express my feelings of gratitude to God for the grace bestowed on these blessed servants of his, and let me own the veneration with which I trod this ground. It may be that even I may awaken some like feeling; it may be that one who has as yet thought but little of the mighty debt due to our blessed martyrs, may in these latter days thank God, and take courage to follow their good example, at least in sincerity of intention. It may be that some young person (for there were those who had the fair prospect of long and prosperous life before them—I speak from the authority of living witnesses—who here gave themselves unblemished offerings to God,) may feel their energy, and their activity, and their warmth of heart, all worthy to be consecrated to the Almighty Giver. It may be that some delicate woman—for I can tell of the weak and the fragile lifting themselves up in the hour of trial, to show how strength is made perfect in weakness—may learn from my record to look in faith to Him who, to them that have no might, increaseth strength.

"In the beginning," Fox tells us, "of the persecution, there were lying in the castle,"—there, yonder, within those very walls—"fifteen godly and innocent martyrs, of whom not one escaped with their lives;" and this is the remarkable observation he makes, "Though certain swerved a little in the number of sacraments, some more and some less, yet in the principal matter, the doctrine of salvation for faith to stay upon, and in disagreeing from the dreaming determinations of the Popish Church, they most agreed." Oh, wise should we be, if in the principal matter, the doctrine of salvation for faith to stay upon, once again we could all agree!

I was much struck with the variety of characters which I met with in the account of those martyrs concerning whom I had opportunity to consult Fox's history; and it is truly beautiful to observe how the religion of the Gospel supplies every want; how it gives strength to the weak, calmness to the irritable; nay, supplies even natural deficiencies. Concerning one of the martyrs Fox remarks, "This good woman was somewhat thick of hearing, but yet quick of understanding in the Lord's matters; his name, therefore, be praised." Of another the account is very touching, from its extreme simplicity. Perhaps it particularly affected my mind, because I knew more than one for whom the character might pass. Yet it is not such a character perhaps that fancy would grace with the energy of a martyr; but *He* "shall give strength and power unto his people;" yes, even to his feeble handmaidens, blessed be God. "She was as simple a woman to see," says the old martyrologist, "as any might behold; she had a lively, cheerful countenance, most patient in her words and answers; sober in apparel, meat, and drink, and would never be idle; a great comfort to as many as would talk to her; good to the poor; and in her trouble, money, she said, she would take none; 'for,' she said, 'I am going to a city where money bears no praising; whiles I am here the Lord provideth for me.'" And it was from this very spot, I thought again, as I looked round the narrow boundary, that the last English martyrs ascended to God—here that the bold Corneford, with almost the feeling, and all the firmness of a prophet, denounced the wrath that was preparing for a persecuting and apostate Church. My fancy pictured his manly countenance, and his lofty bearing, as he stood there, just in view of the thousands who thronged this steep hill-side; and I felt how many a heart amidst that multitude (for it was not only enemies who came together on such occasions, but many a true and faithful, though perhaps secret, friend was there whispering, "Be strong in the Lord," to the sufferers, and encouraging them in their last extremity by word and sign)—I felt how many a heart bounded almost to bursting at his words, as he hurled back the impious sentence of excommunication pronounced against him and his blessed companions, and ended with a prayer, "that by thy just judgments, O most mighty God, against thine adversaries, thy true religion may be known, to thy great glory and our comfort, and to the edifying of all our nation." And did not the words come back to many a heart with an awful feeling that the prophecy was fulfilled, when the unhappy queen died within six days after, and with her, as the historian observes, the tyranny of all English Papists. But there stood one in this field, on that same day, very different indeed from the undaunted Corneford, though in faith, and hope, and patience the same. There was a weak, aged woman, who had learned from her own son the saving doctrines of the Gospel, and that it is idolatry to creep to the cross, St. John saying, "Beware of images," and to confess that "we should not pray to our ladye, nor to the other saints, for they be not omnipotent." What but the power of divine grace could have supported so weak and failing a frame to such extremity; and what varied feeling of grief and triumph must have agitated that son's mind, who having been the means of bringing an aged parent to the confession of the truth as it is in Jesus, saw her "take hold of the Gospel, and grow more and more in zeal and love thereof, and so continue unto her martyrdom." And there was yet one more that I must name, among that last band of the noble army of English martyrs—young, perhaps fair and admired, perhaps educated, certainly with all the energy of youth,—and, O! with how much fortitude, with how much courage, that heroes and the mighty men of this world could never have shown. Alice made no complaint—she felt herself a sinner. It was not for her to denounce the coming vengeance of God on others. Alice humbly looked to others for instruction, and questioned whether she was right herself. Yet, being come to that deadly extremity, strength sufficient for her need was given—strength was once again made perfect in weakness. As she stood at the stake she requested to see her godfather and godmothers. No wonder they trembled and hesitated to come; they must have thought on the hour of joy when they bore the fair infant, in her white robes, to the font. Yet, if it was fear that made them shudder to own their holy relationship to the condemned one, surely their child's courage must have shamed them, when they at last yielded to the repeated summons. She asked them what they had promised for her in her baptism, and repeating the commandments, asked if she was bound to *do*,—and the creed, if they had engaged on her behalf that she should *believe*,—more than this. They answered that they had not. "Then," said she, "I die a Christian woman; bear witness for me." And have we dared to trifle with these holy memorials? Precious in the sight of the Lord is the death of his saints. Let us no longer allow ourselves to believe that it is a little matter to slight the mercy of God in the establishment of a pure Church in our country. We have been cold-hearted long enough. A time may come, sooner than we expect, when we shall look with more of fellow-feeling on these bitter troubles. In the mean time I will end my chapter with Fox's somewhat quaint, but beautiful remark and prayer. Speaking of another company of the English martyrs, he says, "Thus ended all these glorious souls, that day, their happy lives unto the Lord; whose ages all did grow to the sum of 406 years, or thereabouts. The Lord grant we may all spend our years and days likewise to his glory."

From the British Critic.

CHRISTIAN COLONIZATION.

That some have proposed to send *Christian colonies*, instead of single missionaries, into remote spots still overshadowed by the darkness of heathenism; that is, knots of Christian families, or small Christian societies, numerous enough to be of mutual ease and assistance, both among themselves, and in the furtherance of their common purpose; yet not large enough to cause suspicion or to give umbrage: such a plan might, perhaps, cut asunder some of the perplexities in which the matter is now involved. There is the old question, for instance, whether Christianization, or civilization, ought to have precedency in missionary exertions; or, in other words, whether European and American missionaries, in their intercourse with the Heathens, should first Christianize in order to civilize; or first civilize, in order to Christianize. The example of the Jesuits, and still more of the Moravians, has been adduced on both sides. Yet, if Christian colonies could be sent out, the question, which is of itself, perhaps, an idle one, would fall to the ground; because it would immediately be *seen* that the two processes ought to go on together, and that they can be of reciprocal benefit at every stage. Nor, again, would it be worth while, in such a case, to raise the question, for instance, whether the missionary ought to be married or unmarried; and, again, how far he ought to push forward beyond the last boundaries of Christian civilization. At present, impediments are raised, because it is imprudent to enter, or trace, a circle which cannot be filled up; or to send an insulated and solitary individual much beyond the outskirts, where the social and spiritual influences of the Gospel are felt; much beyond the sphere of concert and co-operation with his friends. For what can be more disadvantageous than such a position? He may succeed for a time, only to perish. And then his work may die with him. Or he may be unable to stem by himself the current of idolatry and vice. Or he may himself become changed and corrupted by the surrounding contagion. The supposition is not improbable; for, alas! the temptations are not slight. How well may we conceive the single missionary on a strange and distant coast—harassed, disappointed, discouraged on all sides—sunk in despondency, because seeing nothing before him but penury and cheerless toil; growing more and more hopeless of success; secularized and almost barbarized by the necessity of manual labor; quite cut off from the society of his fellows; and with no human eye upon him, that would reprove his lapses into negligence or depravity; yet, on the other hand, perhaps, allured by many sensual enticements, beholding a prospect of importance and ease, if he abandons the pursuit of his sacred enterprise; and thus gradually sinking from his Christian exaltation, far below the ordinary level of European habits. Some persons, either discerning the fatal effects which may follow the demoralization of a single missionary, or moved by other considerations, would almost dissuade the employment of missions, and rest contented with the probability that the religion of England will be introduced through the expansion of her political empire. But, surely, no real Christian will trust to casualty what, through the grace of God, he can reduce to certainty by religious and immediate efforts. The missionary, however, must feel how greatly such efforts might be assisted by the general power, by the very aspect of a society composed of European Christians. But, then, the misfortune is, that too often, in our colonies and settlements, the power of a society avowedly Christian has been rather a counteracting than a co-operating force; and the conduct of many bearing the name and the profession of believers in the Gospel, instead of acting as any help to the missionary, has been rather an antidote and countercharm to the magic of a holy example. Hence, therefore, has been advocated the experiment of *small Christian colonies*, composed of pious men and pious women, who would use indirect means of conversion, and who would have their conversation honest among the Gentiles, and adorn the doctrine which the ordained missionary should be commissioned to preach.

From the Church Advocate.

THE UTILITARIAN

Is unquestionably the most popular character of the day; and, unfortunately, as much so among a large portion of the religious world as among the professed devotees of sense, and time, and circumstances. Utilitarianism is no new thing: Satan was the introducer of it in Eden, when he argued with our first parents to surrender a future prospect for immediate gain. Only eat of the fruit, said he, and you shall be *at once* like gods. They did so; and the future was lost (but for redemption) for ever. What use can there be in spending so many tedious years in building that ark? asked the utilitarians of Noah's time. True, none at all *then;* and so they put their hands to a more profitable business: one that yielded quicker returns. Just so the Apostles were once utilitarians, asking our Lord, Wilt thou at *this time* restore the kingdom unto Israel? Nothing but the overcoming influence of the Holy Ghost could persuade them that his kingdom was not of this world; and induce them to act on principles which would operate when they, and thousands after them, should have vanished from the abodes of men.

The utilitarian temper pervades the world still, and infects the Church with its virulent stimulus. What will do good *now?* is the question. The measures that will produce immediate and visible effect are most in vogue. Excitement, and not enduring conviction, is most demanded. And the result is, that men of principle, who act not for to-morrow, or for the next year, but, like Noah and like Christ, for an age, or for centuries, are out of fashion. They are condemned with a sneer as 'behind the times'—hanging on the wheels of the great car of 'the spirit of the age,' and retarding its progress; while the utilitarian is astride its steeds, spurring them to a railroad pace.

But it must so be. Yes: man in the aggregate ever prefers the visible to the invisible, the present to the distant, the temporal to the eternal. And therefore it is, that the faith which can embrace *that which is afar*, is eulogized as one of the loftiest of Christian attainments, and pronounced to be 'the victory that overcometh the world.'

It is hard often for the man of principle, who asks not, What will the people say? what will my friends think of me? how will this affect my standing or reputation with a party, or with present observers? but, What is my duty to God and to his Church? what will do good in the long run, when I and my associates are slumbering in the dust? I say, it is hard often for such men to endure the aspersions which are cast upon them, as cold, or slow, or indifferent to the chief movements of the day. But there is no remedy for them, save patience, and that silent, expecting, and magnanimous faith, which can look to the future and nobly say, 'Well, be it so; personally we may be losers, but the truth will triumph, and bless multitudes whom we shall never behold.' It is particularly hard that the utilitarian should be lauded for the virtues of which he but makes a show, and which they in reality possess. It is almost intolerable, that they should be charged with consulting their interest or convenience; when, if they did so, they would pursue the exact opposite of their present course, and receive plaudits which they now heroically forego, that principles, which may accomplish vital good, whether they are alive or dead, may be maintained in their purity, and transmitted with vigor unimpaired. The world and the thoughtless esteem the utilitarians the hardier and more courageous part. A greater mistake could not be made. For *he* is on the popular side: what he does is seen, is felt, and the confidence reposed in him is unbounded—the praises lavished on him incessant. The man of principle has to maintain his post like a rock amid billows; with nothing but his inherent faith, and hopes, and self-composure to sustain him. And this is a position, which far from being easy, as vociferous censurers allege, tries a man's soul to the uttermost. In the eloquent language of an orator of our own day, 'It is no pleasant employment, it is no holyday business, to maintain opposition against power and against majorities; and to contend for stern and sturdy principle against personal popularity, against a rushing and overwhelming confidence, that by wave upon wave, and cataract upon cataract, seems to be bearing away and destroying whatsoever would withstand it.' Still it must be so; the man of principle, who lays foundations for structures which will long survive him, who sows for another to reap, will rarely be understood, and still more rarely be honored. If he would lay foundations in religion, he will be suspected of want of piety, as Cecil was, though one of the most spiritual and searching of modern preachers. When he dropped the usual routine of preaching in a particular congregation, and went studiously to work on 'the first principles of the oracles of God,' the hue and cry forthwith was, 'He has ceased to preach the Gospel.' Fortunately, Cecil was firm enough to breast the shafts of calumny; and lived long enough to convince even his inconsiderate decriers. But let a man *now*, animated with Cecil's spirit, preach those principles which are to sustain the Church as a society, and the same clamor will rise, He has grown lukewarm and careless, or lost his piety: he thinks only of the temple, and has forgotten the worshippers. But if holy Writ hath said that this temple is 'the pillar and ground [basis] of the truth,' and the temple fall; pray where goes the truth too? It is a most undoubted, but at the same time a most unpopular position, that to maintain the Church in her integrity is of more consequence than to promote the piety of any individual, nay, of any congregation whatever. For if one man, or a thousand men die, and 'the pillar and basis of the truth' remain, we may have pious thousands more; but if the foundations of truth themselves give way, alas! who shall repair the loss? No wonder, then, that a far-sighted and principled man, like Hobart, should say, 'The Church, maintain her *at all hazards*.' If the day should finally come when, having tried the countless projects of the utilitarian, which, like Jonah's gourd, are the sons of a night and a day, we shall long to let our souls take refuge under something permanent; then we may begin to see how much of truth is involved in the words of the departed Bishop. *Departed*, said I?—and this shows the man of principle what his own temporal reward may be—a memento on the page of distant history, when he has long slept with his fathers. But let him struggle on: if time never repays him, he will be recompensed at the resurrection of the just.

EPISTLE FROM THE BISHOPS AND CLERGY OF THE SCOTTISH EPISCOPAL CHURCH TO HIS GRACE THE PRIMATE OF IRELAND.

To the Archbishops, the Bishops, and Clergy of that portion of the United Church of England and Ireland which is by law established in Ireland.

We, the bishops and clergy of the Protestant Episcopal Church in Scotland, during this dark hour of trouble and anguish to our sister Church in Ireland, hasten to assure the bishops and pastors of that pure branch of Christ's holy catholic and apostolic Church, of the lively interest which we take in the sufferings of a body of men, on whose heads, through no fault of their own, the waters of affliction have been poured out.

Ourselves being the descendants or successors of men who suffered long under unmerited persecution, we should, indeed, be undeserving of the rest which the Lord in these latter days hath given us, were we capable of beholding without deep regret similar persecutions directed against you; or of ceasing to present our supplications by day and by night to the divine Head of the Church, that it will please him, as far as may be consistent with his own glory and the Church's good, to shorten the period of your trial. Yet are we not without grounds of consolation, in the midst of our anxiety on your account, when we behold the meekness and Christian fortitude with which your numerous tribulations are borne. By your patience, by your unwavering adherence to the cause of Gospel truth, by your continued and faithful execution of the trusts which our common Master hath committed to your keeping, ye have deserved, and do possess, the respect of the whole Christian world; nor can we doubt that He, in whose hands the issues of events repose, will, in his own appointed season, reward your zeal and constancy by delivering you out of all your troubles.

Brethren, it hath pleased divine Providence so to order our worldly matters, that, except by the prayers which we offer up in your behalf, our ability to serve you is small; but the little which we *can* do, we will endeavor with God's help to do effectually. We have exhorted our several congregations to contribute, as far as their means will allow, toward the alleviation of your immediate distress, and we will transmit the amount of the collections thus made with as little delay as possible, through your venerated primate.

Assuring you once more of our unfeigned sympathy, and beseeching you to pray for *us* that *we* may continue steadfast unto the end, we commend you to the keeping of Him who is abundantly able to save, and who, according to his own most gracious promise, will never permit the gates of hell to prevail against the Church which was founded in his own blood, and of which ye are the faithful ministers and stewards.

Given at Stirling, this 29th day of December, in the year of our Lord 1835, and signed on behalf of all the bishops and clergy of the Scottish Episcopal Church by me,

Geo. Gleig, LL. D.,
Bishop of Brechin and Primus.

DEVOTIONAL.

For the Churchman.

THE LORD'S DAY.

What a cause of joy is it to the Christian that the Maker of the universe hath been pleased to set apart one day out of the seven as a day to be spent peculiarly as in his service. On the morning of each returning sabbath, rising early, he offers up his sincere thanks to his heavenly Guardian for protecting him safely through the past night, and for delivering him from surrounding dangers. He prays that the same watchful hand may be extended to him during the day, and preserve him from the besetting temptations of the world. Having attended to this duty and privilege, he goes to the sanctuary there to join in the prayers and praises of the people of the Lord, and to hear these precious truths, the knowledge of which is so essential to the soul's salvation. How refreshing to receive this bread from heaven, and thus prepare us for the world of spirits! In the afternoon, his acts are repeated, and the day is closed with sweet communion in secret with his Father. His heart is filled with gratitude to the God who made, and who hath protected him during his life; for his love to him, a wicked creature, in giving his dear Son to die for him, and for the gift of that Holy Spirit, to keep him unspotted from the pollution of sin. His mind is filled with wonder at the immensity of that love, and he exclaims, "O Lord, what is man, that thou art mindful of him?" Heavenly Father, we adore thee for condescending to look upon thy sinful servants. Blessed Jesus, impart to us more and more thy assistance, and as thou hast experienced our trials and temptations, send us the aid of thy Holy Spirit. Assist us to keep thy sabbaths as becometh those who have been redeemed of the Lord. May we on that day give up all worldly cares and desires, and devote ourselves to thee and to thy service. Then, when life shall have ended, may we be partakers of that eternal sabbath that remaineth for the people of God.

How painful is it, on looking around us, to observe the command, "Remember to keep holy the sabbath," so violated. How many are there who set that day apart for the season of amusement and worldly pleasure, thus polluting these sacred hours, and trampling under foot the Divine command. The man of the world experiences none of those pleasures, on that day of rest, of which the Christian is partaker. His affections are placed on sensual things, and he rejoices when these consecrated hours have gone by. He may, perhaps, go to the temple of the Lord, but his mind is far from those things with which it should be possessed, and, consequently, does not feel refreshed when the dew of heaven has been dispensed. He returns to his home, but the feelings of gratitude do not rise in his bosom, neither a sense of his awful vileness. Week after week the same course is pursued, and the thought of eternity never enters his mind.

Man of the world, we would say to you, but particularly on the sabbath, in the language of the Psalmist, "O taste and see how gracious the Lord is." Come now, "for now is the accepted time, now is the day of salvation;" join our ranks, fight under our banner, and victory shall be yours. Your time here is but short. O then make a profitable use of it, and be made a partaker of the kingdom of heaven. These earthly sabbaths, so delightfully spent by the child of God, will pass away, but they shall then enter upon a never-ending day of rest, and be in the presence of their Lord for evermore.

M. B.

DEFERRED MATTER.

From the Episcopal Recorder.

Bishop White Prayer-book Society.—At a meeting of the Managers, held February 4th, it was "*Resolved*, That a committee be appointed to prepare and publish an address to Episcopalians, explaining the objects of the Society, and soliciting their aid to promote them. Bishop Onderdonk and the Rev. Messrs. M'Coskry and Morton were chosen."

The Committee trust that a very brief statement will suffice for the discharge of their duty.

In organizing the Bishop White Prayer-book Society, it was deemed best to give it a local management, as being more efficient than a general one, and indeed, as the kind of management by which institutions with a representation widely diffused are usually, in the main, conducted. As also, it is a mere business society, exercising no choice in regard to doctrine or instruction, as do tract and education societies, theological seminaries, &c., but merely printing and circulating a book, the contents of which are fixed, a management that would secure the greatest efficiency in transacting its affairs appeared every way preferable.

At the time the Society was instituted, it was understood that its operations were to be general, diocesan, or more local, according to its means. In proportion as the contributions were general, there would be a claim for an equally general circulation. But however local might be the sources of its funds, if they exceeded the local demand for Prayer-books, these were to be fully spread in all directions, to the utmost ability of the Society. More liberal rules of operation, we suppose there cannot be.

Acting on these principles, the Society has appropriated, since its organization, about 6887 Prayer-books, nearly all of which have been sent to their respective destinations; of these, there were for—

The city and neighborhood of Philadelphia; many of them for the charitable and public institutions, - - - - -	1000
The rest of Pennsylvania, about - -	1300
Maine, - - - - -	100
Rhode-Island, - - - - -	200
New-Jersey, - - - - -	200
Delaware, - - - - - -	250
Maryland, - - - - -	100
Virginia, - - - - - -	250
North-Carolina, - - - - -	100
Alabama, - - - - - -	200
Florida, - - - - - -	100
Michigan, - - - - - -	200
Ohio, - - - - - -	500
Indiana and Missouri, - - -	300
Illinois, - - - - - -	
Kentucky, - - - - -	200
Tennessee, - - - - -	500
Western Rivers, - - - - -	100
China, - (150 sent) - -	500
Rio Janeiro, - - - - -	200

Other appropriations have been made, of which the Committee are not furnished with the particulars.

Of the funds contributed, so far as the Committee have ascertained, about $1000 were from Philadelphia, and $25 from Bishop Otey. Various small sums have been returned to the Society, for such of the appropriated Prayer-books as were sold.

To increase the usefulness of the Society, a new set of stereotype plates has been made; which, being paid for by a special contribution, will enable it to provide Prayer-books at 18 to 20 cents, and thus distribute a greater number than before with the same means.

We present these facts to the Episcopal public: 1. To show that the Bishop White Prayer-book Society is general in its operations, and will continue to be so to the extent of its resources. And 2. As a reason for asking from its friends, both near and at a distance, larger and more general contributions than have yet been made. That they will be faithfully applied, the past management of the Society is a full pledge. And that some of the highest interests of religion and the Church will thus be promoted, no Episcopalian can doubt.

In the name, therefore, of the Society, we solicit donations from individuals and associations; and we request such parish clergymen, as deem it expedient, to have collections made in their churches. Both to be transmitted to William Musgrave, Esq., Treasurer, No. 175 Market-street, Philadelphia.

H. U. Onderdonk,
H. J. Morton,
Sam'l A. M'Coskry.
Committee.

Philadelphia, February 22, 1836.

☞ The Editors of the periodicals of the Protestant Episcopal Church are respectfully requested to give this document an insertion.

Bristol College.—We request the attention of the friends of Bristol College and our readers at large, to the following announcement from an official source:—

GENERAL AGENCY OF BRISTOL COLLEGE.

The Rev. Cyrus H. Jacobs has been appointed by the Board of Trustees of Bristol College their General Agent. Mr. Jacobs has accepted this appointment, and will enter immediately upon the discharge of its duties. The Board earnestly request, that as their accredited agent, Mr. Jacobs may receive, at the various places he is about to visit, that attention and co-operation which his fidelity and worth, as a minister of Christ, and as an advocate for the important institution in whose behalf he labors, so justly claims.

We cordially join in the wishes here expressed, and doubt not that the agency now established will be attended with much benefit to the interests of Bristol College. It needs, and we trust, will receive, a liberal endowment, in order to secure the great advantages which it is capable of affording, if duly sustained, to the Church and the community at large.—*Episcopal Recorder.*

BROOKLYN COLLEGIATE INSTITUTE.

A limited number of young gentlemen (twenty-four) are received at this establishment for instruction in the various branches of Classical and General Literature, on the following terms per quarter, of twelve weeks:—

General Instruction (including writing,) . .	$10 00
Latin Language and Literature, ...	2 00
Greek Language and Literature, ...	2 00
The higher branches of Mathematics, . . .	2 00

Principal.—Gilbert Langdon Hume, S. C. L., of Worcester College, Oxford.

Professors.—Of the Spanish Language, Signor Ramon Garbayo; French Language, Mons. De Loutte; Italian Language, Mons. Mechard.

Natural Philosophy and Chemistry—the Principal.

Pupils admitted to a course of lectures on Chemistry at $3, including tuition.

School-room, Classical Hall, Washington-street.

Principal's residence, 62 Sands-street.

Pupils prepared for college.

JUST PUBLISHED.

Contributions to the Ecclesiastical History of the United States of America. Consisting of a Narrative of Events containing the Rise and Progress of the Protestant Episcopal Church in Virginia. By the Rev. Francis L. Hawks, D. D., Rector of St. Thomas' Church, New-York. For sale at the Depository of the Prot. Episc. Press.

COIT'S BIBLE.

A quantity of the above-named highly-approved work has just been received in sheets. They will be put up in a variety of bindings. Orders received at the Protestant Episcopal Press. To the *trade* they will be sold in sheets, if required.

ONDERDONK ON REGENERATION.

Just received from Philadelphia, a fresh supply of Onderdonk on Regeneration, and for sale at the P. E. Press.

PROTESTANT EPISCOPAL PRESS, PRINT.